THE PACIFIC

A religious and family paper

Volume L. SAN FRANCISCO, FEBRUARY 14, 1901. Number 7.

The Better Way.

WHO serves his country best?
Not he who, for a brief and stormy space,
Leads forth her armies to the fierce affray.
Short is the time of turmoil and unrest,
Long years of peace succeed it and replace;
There is a better way.

Who serves his country best?
Not he who guides her senates in debate,
And makes the laws which are her prop and stay;
Not he who wears the poet's purple vest,
And sings her songs of love and grief and fate;
There is a better way.

He serves his country best
Who joins the tide that lifts her nobly on;
For speech has myriad tongue for every day,
And song but one; and law within the breast
Is stronger than the graven law on stone;
There is a better way.

He serves his country best
Who lives pure life, and doeth righteous deed,
And walks straight paths, however others stray,
And leaves his sons as uttermost bequest
A stainless record which all men may read;
This is the better way.

—*Susan Coolidge.*

THE PACIFIC

Established 1851.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the

PUBLISHING CO. OF THE PACIFIC

TERMS:

Per Year, in Advance, - - - $2.00
To Foreign Countries in Postal Union 3.00

HOTEL RAMONA

Adjoining Y. M. C. A. Building

130 Ellis Street, - San Francisco

—EUROPEAN PLAN—

First-class in every respect. Sanitary Plumbing, Hot and Cold Water in Rooms, Electric Lights and Bells.
CARS TO ALL PARTS OF THE CITY PASS THE DOOR
50c. to $1.50 per day. Weekly and Monthly Rates Made

MRS. KATE S. HART, Manager.

Reference by permission to Rev. George C. Adams, Pastor First Cong. Church; also to the Editor The Pacific.

SAN FRANCISCO LAUNDRY

Office, 33 Geary St.

TELEPHONE, 5125.

S. F. BUFFORD, Manager.

"DOMESTIC"

THE LIGHT RUNNING

Pre-eminently the Sewing Machine for Family Use.

STANDARD PAPER PATTERNS

Highest Perfection
Lowest Prices
Send for Catalogue.

J. W. EVANS, Agent.

1021 Market St., San Francisco.
(Near Sixth)

G. W. Keeler H. E. Snook G. P. Prechtel

Golden Gate Undertaking Co

2425-2429 Mission Street
Telephone Mission 102

C. H. Ashley
H. S. McCurdy
Assistants

THE BOOK STORE

Of the American Tract Society has moved from the Palace Hotel Building, 637 Market street to 16 GRANT AVENUE, bet. Market and Geary Sts. Our store and methods are not strangers in San Francisco, and we are pleased to announce that at the new address we shall continue to carry the best books in nearly every department of literature

A much larger salesroom with perfect light will enable us to increase our stock and display it advantageously. We are sure that a visit to our new store will prove a pleasure.

A continuance of your esteemed patronage is cordially asked.

L. H. CARY, Manager.

SCHOOLS.

POMONA COLLEGE,

CLAREMONT, CAL.

A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art and Design. Preparatory School fits for any college. Seeks to give a complete college training.
Address for catalogue, etc.,

REV. FRANK L. FERGUSON, President.
REV. E. C. NORTON, Dean of Faculty.

Mills College and Seminary

THE OLDEST

PROTESTANT SCHOOL FOR GIRLS

ON THE PACIFIC COAST.

Grants Diplomas and Confers Degrees. Rare opportunities offered in Music. One hour's ride from San Francisco.

Fall term opens August 8, 1900

Write for catalogue to

MRS. C. T. MILLS, President,
MILLS COLLEGE P. O., ALAMEDA CO., CAL.

The Sabbath Transferred

The Sabbath Question Settled.
Jewish Sabbath and Christian Sabbath Identical. *Price reduced to Clergymen, Sunday School Superintendents and Teachers to $1.00.*
For circulars write to

JOHNS D. PARKER & CO.,
East Orange, N. J.

Blake, Moffitt & Towne

DEALERS IN

PAPER

55, 57, 59, 61 First Street

SAN FRANCISCO, CAL.
Telephone Main 199.

146 and 148 N. Los Angeles Street, Los Angeles Cal.

BLYMYER BELLS

CHURCH - SCHOOL - FIRE-ALARM
PACIFIC MERCANTILE CO. SOLE AGENTS PACIFIC COAST
308 MARKET ST. SAN FRANCISCO, CAL.

IRVING INSTITUTE,

SAN FRANCISCO.

Select Boarding and Day School for Young Ladies.
Primary Department for Children.

A carriage will call when desired.

This school, so well known for twenty-one years, has moved into an elegant and commodious building on the northeast corner of California and Buchanan streets. It gives full seminary and college preparatory courses, language, elocution, music in all branches, and art. It is accredited to the universities.
For further information address the Principal

REV. EDWARD B. CHURCH, A. M.

PACIFIC THEOLOGICAL SEMINARY,

REMOVED TO BERKELEY
Seat of University.

Curriculum remodeled to present-day demands; includes valuable University advantages. Advanced Semitics. Teaching positive and constructive. Special facilities in English Language and Literature, History, Apologetics, Sociology and Practical Work. Classical, English and Special Courses offered. Open to qualified students of any Christian Church; to women as well as men. Location and climate unexcelled. Address President

REV. J. K. McLEAN, D. D.
Oakland Cal.

FRED WILSON,

MERCHANT TAILOR.

Fifteen per cent discount to Clergymen.

610 MONTGOMERY STREET;
N. E. Cor. Merchant St.

SAN FRANCISCO, - - CAL.

H. LE BARON SMITH

The American Tailor

320 Bush Street Above Montgomery

15 per cent to clergymen

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

"First pure, then peaceable . . . without partiality and without hypocrisy."

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, February 14, 1901

For Evermore.

And each hour has its lesson, and each life,
And if we miss one life, we shall not find
Its lesson in another; rather, go
So much the less complete for evermore.

—*Ugo Bassi.*

In his sixth annual report as Field Secretary of the Congregational Church Building Society for the Pacific Coast, the Rev. H. H. Wikoff takes quite an optimistic view. He expresses belief that we stand at the beginning of an era of considerable church building. During the last twenty years the churches have increased from 108 in number to 440, and at least a similar advance is looked for in the near future. As to material advancement Mr. Wikoff says: "Indications for large growth were never as great as now. The one large city of 1880 is now rivalled by six others, more or less metropolitan. The single railroad centre is at present equalled if not exceeded in facilities, by several others. Seven transcontinental lines are now heading toward the Pacific Coast. New business enterprises are today inviting shrewd men from the older communities. Oriental trade, already significant, gives promise of well-nigh untold dimensions. Irrigating schemes, wellfavored by representative men beyond our boarders, once realized, will bring into profitable use thousands of acres at this writing marked upon the maps as 'desert.' Immense possibilities are ours. Undoubtedly many of them will at no distant day be made real. What then! great cities, large towns, many villages, multiplicity of hamlets." All this, it is said, lays upon the churches a weighty responsibility. The gospel must be preached, and it cannot be done successfully without church homes.

Since Congregational church work was undertaken in Washington 105 church buildings have been erected, to which aid has been given by the Church Building Society to the amount of $92,054.50. Only nine of the accounts have been closed. This means that the loans made have been paid in full by only that number, that all the rest are yet reaping the benefits to be derived from this benevolent society. Aid to the amount of $12,800 has been given for 33 parsonages, 16 of which accounts are closed. In Oregon 57 churches have been aided to the amount of $46,258.30, 4 of the accounts being closed. Aid has been given to 13 Oregon parsonages to the amount of $5,150, and 7 accounts have been closed. In California 165 churches have been aided to the amount of $157,694.26, and 28 accounts have been closed; the aid for 32 parsonages has been $13,372, and 15 of these accounts have been closed. In Nevada 2 churches have been aided to the amount of $5,747.55. From the parsonage $300 have gone to one Nevada church and the account has been closed. In Utah 9 churches have received $23,657.81, 2 accounts being closed. Two parsonages in Utah have had $1,133.55, and one account has been closed. Idaho has received for 11 churches $10,130.87, and has closed one of the accounts. For 7 parsonages $3,400 have been furnished, and one account has been closed. Alaska has had for two church buildings $4,000.

The records show that the Congregational Church Building Society has aided in the building of more churches in Iowa than in any other State, the number being 303. Michigan comes next with 291; Illinois next with 262; Minnesota, 224; Nebraska, 215; Kansas, 212. Although only 121 have been aided in New York the amount of money furnished has been larger than in any other State, being $232,640.03. Illinois stands next in amount, it being $220,631.87; in Iowa, $159,419; Minnesota, $184,490.16; Michigan, $153,808.19; Nebraska, $137,837.11; Kansas, $141,270.30. In parsonage building Nebraska has been aided to the greatest extent, the amount for 89 parsonages being $33,783. Minnesota stands next with $32,356; Iowa next with $23,359; Michigan next with $22,691. It is interesting and significant to note that of the 71 accounts opened in Michigan, 50 have been closed. In Nebraska 59 of the 89 have been closed; in Minnesota 48 of the 79. Of the 734 accounts on parsonage building in the United States 445 have been closed. Of the 3,189 on church building 748 have been closed. Accordingly more than 2,500 churches throughout the country are yet reaping the benefits to be derived from the helping hand of this great benevolent organization—the Congregational Church Building Society. During the years of its existence, through its own agency and by means of the Forefathers' and Albany funds, it has put into this work of church building about three million dollars and has thus made it possible for the churches to secure property valued at the time it was brought into use at nearly sixteen million dollars. Some of this money has been given to the churches with the

agreement that it is not to be paid back into the treasury of the society while they remain in Congregational fellowship. A part of it has been loaned without any interest charge, and as soon as it has been returned has been sent out again elsewhere on its good work.

The Beginning of the End.

It is the opinion of competent students of events that the mutiny and bloodshed in India in 1857 brought the redemption of that land one hundred years nearer. As of old, the blood of the martyrs became the seed of the church. So now, the thought is that China's redemption is nearer because of the recent baptism of blood. China can never again be what she has been. The old must now give place to the new. "Whom the gods would destroy they first make mad." Through China's madness will come the destruction of her stagnant civilization. Western ideas will begin soon to work wonderful transformations. Never has the Christian church had grander opportunity opening up before it than now. Ages ago the Apostle Paul stood at Troas in Asia, and looking over into Europe, heard sounding across the intervening waters the Macedonian cry, "Come over and help us." Such a cry comes today over the waters of the Pacific. We have what that people have not. They are sure to have engrafted on them soon our material civilization. Shall they have it thoroughly leavened with Christianity? It is for the church to give answer. It is not likely that the Apostle Paul heard the people of Macedonia crying for the gospel. They did not know of the gospel. But he was certain that the gospel was the best help he could carry them. So, today, we know that there is nothing so good for a people as the gospel. It proclaims deliverance from the guilt and power of sin, and it will ultimately mitigate and remove all the miseries that have emanated from sin. For every form of individual and social degradation it is the sovereign remedy. We may carry to China the railroad, the telegraph, the telephone, all the discoveries in the arts and sciences—everything great in our material civilization, and yet fail with it all to do that people good. In proportion as the church of Christ girds itself for this great opportunity will the sin and suffering that are cursing China today disappear.

In the spring of 1865, in our Civil War, there began what has been called "the beginning of the end." About a year before that time the hero of Vicksburg had been made Commander-in-Chief of the armies of the republic. Lincoln felt that he had a general at last. Chattanooga was saved, and fresh laurels added to those gained in the West. But the march into the wilderness did not accomplish what an impatient country was hoping would be accomplished, and many fell again into the trough of depression. The sullen siege of Petersburg brought no change in this respect, and it was only among those best informed that it was known that during the quiet winter months great plans were forming in the mind of General Grant. On the 28th of March Grant, Sherman and Lincoln met in the little cabin of the "River Queen" at City Point to dicuss the situation, and two days later the Army of the Potomac began a momentous shifting of ground. The men looked into each others' faces with shining eyes. Movement meant victory; they were done with waiting. "The old man's" plans had ripened. Now for a short and sharp campaign, and then home and happiness!

It was as the soldiers hoped and anticipated. Lee soon surrendered at Appomattox, and the armies of the Union ere long marched in final review along the streets of the national capital.

For more than nineteen hundred years the Kingdom of Christ has been winning its way upon the earth. Its growth has been retarded, now here, now there, but today the signs of the times indicate the beginning of the end. Not only in China, but the world over, the way is open for the soldiers of the Cross to go in and on to victory. Wherever, under the direction of its leaders, the church of Christ begins a momentous shifting of ground, with such final conquest in view, there are men and women at the front who will look into each others' faces with shining eyes. Movement, they know, means victory, and they would be done with waiting. For at the end of the great campaign there are home and happiness.

Some Newspaper Experiences.

After editing a London newspaper for one week, the Rev. Dr. Parker said: "Talk about the sweating system, talk of shorter hours for shop assistants! I should not be far wrong in thinking that the most hard-worked creature in existence lived in a perpetual bank holiday compared with the editors of newspapers."

Now, that is good and refreshing, coming from such a source and out of a man's experience. The hard-worked editors do not say much about the work they are doing. If they do they are likely to be met with the statement that men are prone to think, each for himself, that the work they are doing is the hardest on the face of the earth. We know not why it is; but for some reason there appears to be with many people the thought that it is an easy thing to get out a paper—especially a weekly paper. Perhaps it is if the word is spelled "weakly." Morning and evening, day after day, week after week, month after month, and year after year, the daily papers come into the home, are picked up and hurriedly glanced over, until it becomes quite the habit for people to think, unless they give the matter careful consideration, that the articles contained therein are dashed off as rapidly and with as much ease as when read by them. But usually articles have to be thought out, written, out, put in type, proof-read and corrected, made up in form for press and printed, and the paper folded and bound. In daily offices there are usually funds and force sufficient for all this, and the finished product is turned out with far more ease than in the offices of the weeklies where all the requisites for the work are often limited. Twice during the last three years men who have taken editorial charge of religious weeklies in San Francisco have said to the

present writer that they had previously no conception of the amount of work necessary in those positions, nor of the scores of difficulties and annoyances, now this and now that, to be met with every issue of the paper.

But newspaper work is fascinating work. Even when not pecuniarily profitable it has its emoluments. It leads one into the currents of events, and affords a field for extensive influence. "It's a dog's life," said a college friend to the writer, meaning the daily newspaper life, and yet that friend deliberately sought that work the second time, and has not left for twenty years. "I don't want my boy to be a street car conductor," said a Market street railway conductor not long ago, "it's too hard a work." "I do not wish my boy to be a minister," we sometimes hear a minister say, or a minister's wife, when they have traveled over some of the hard and thorny ways of that life. But the soft places do not make men. Character is the result of triumph over difficulties. "Would you have your boy be an editor?" some one asks. Yes, if fitted for such work, notwithstanding the arduousness of it.

Said his old college president to a young man who, in 1886, had sold his newspaper business in Indiana: "I am sorry to hear of it. We need such young men as you in journalism. It affords a fine opportunity to do good." And that young man has said since that never in the pulpit was his influence for good any more extensive than it was as editor of that popular paper in a thriving county-seat town in the Hoosier State. More in the future even than in the past, will the newspapers be a power in shaping thought and life. People are rarely conscious of the moulding influence they exert. Little by little they do their work, and they count largely in the making or the marring of every life. We do not wonder that Charles M. Sheldon longs to see the time when a Christian daily can be established in some great central city, which will carry into the homes a better kind of news than now goes into them. The man in editorial charge of such a paper, if he appreciated his opportunities, would not change places with the man in the most influential pulpit in America.

Notes.

The Bible is the best selling book in a large department store in the city of New York. The annual sales amount to more than $30,000. The Bible is not a popular book for one year, or two or three years only; it is popular every year; and its popularity does not end when a century ends or when one generation upon the earth gives place to another.

A Minneapolis friend has sent us the manual of the Minnesota Congregational Club. This club was organized in 1878. At a meeting last year the active membership was limited to 225, and the roll is now full. The president for the current year is the Rev. Dr. Hallock of Plymouth church, Minneapolis. Mention of a few valuable features of this club may give important suggestion to Congregationalists elsewhere. It is stated that the object of the club is to promote the intellectual and spiritual culture of its members; to encourage a more friendly and intimate acquaintance among the membership of the Congregational churches, to secure concert of action and promote the general interests of the cause of Christ, as represented by the churches. The admission fee is three dollars, and the annual dues are two dollars. To all members residing at a distance of more than twenty-five miles from Minneapolis and St. Paul all fees and dues are remitted except the sum of one dollar per year. Six regular meetings are held each year, and refreshments are served at each meeting. The manual gives the list of the subjects and speakers since the organization of the club. Among more recent topics are: What England and America Owe the World; Some Problems of the Far East; The State We Live In—Its Material Resources and Development; The Christian College and the State; Foreign Missions as an Investment.

Ulysses S. Grant did great things for this nation. His initials, "U. S.," stand for "United States." He was indeed United States Grant. By his generalship he saved the United States, made possible a reunited country. But the good that he did was not alone on the battlefield. We notice that Rev. Charles L. Thompson, D.D., writing concerning the work among the American Indians, states that the last quarter of a century has done more for them than all the centuries before. It was Grant who outlined a humane and progressive policy for the government to pursue in its treatment of the Indians. Before his time much of the treatment accorded them was either in its inception or execution a national disgrace. Dr. Thompson says: "Since Grant's time the progress has not been rapid and has had many setbacks, but on the whole the Indian's condition has been improved and civically and educationally each decade marks an advance. It is to be hoped the time is not far off when the whole reservation system, with its invitations to barbarism and its opportunities for political plunder, shall be done away—the Indian put on his feet with rights and obligations before the law the same as those of his white brother. But Christian missions are doing more for the Indian than any other agency."

The Congregationalist notices the entrance of The Pacific on its fiftieth year, and says: "It has an admirable record in the past, and a future as bright as that of the section of the nation which it represents." All of which indicates that in the opinion of the Congregationalist The Pacific is to have a life coterminous with that of the Pacific coast. There is every reason for the belief that it will have such prolonged life. It has had large part in shaping the civilization west of the Rockies; it has entered into much that is good and enduring on these shores; it was never more needed than at present; it is seen by all our leaders in Christian work to be indispensable in the work of Congregationalism and the church-kingdom, and it does not seem that its suspension could ever be allowed. Certainly not by a live Congregationalism. For reasons which need not be stated here—for they are well known—it has a larger place in the affections of many Pacific coast people than our Eastern papers have, notwithstanding their superiority in many ways. But in all our churches there are members who are not meeting their duties or using their privileges as they relate to the church paper. They need it just as much as it needs them. Pastors who know the paper well say that it is their best assistant. One of the hard problems is how to bring our people and the paper together, without an expense that the business will not allow. One of the new subscribers secured by the editor while in attendance at the meeting of the Oregon Association last September writes: "I am very

much pleased with The Pacific. I wonder why I was so long getting acquainted." We believe that it would result similarly with hundreds of others if, for a few months, they would agree to take the paper and read it. We believe that the pastor of our church at Santa Cruz found the right plan when he preached a sermon on Christian journalism and asked for signatures at once to subscription cards. No Pacific coast Congregationalist can do the best for himself, for his church, and for the churches, if he is not a reader of The Pacific. When, in some way, we can get our people to realize this, there will be growth and advancement along all lines.

Chronicle and Comment.

Captain Healey of the United States Revenue Marine Service comes from Alaska full of enthusiasm as to the future of that part of our national domain. He expects the present century to witness the construction of a railroad from the northwest portion of our country, up across British Columbia to Alaska, and thence across Bering Sea to Russia and China.

There is throughout Great Britain the belief that it will be impossible for the new sovereign to maintain the personal prestige which the Queen reached, but it is noted that he has her business instincts and there are many reasons for a confident belief that he will prove a sage and tactful constitutional ruler. Edward the Seventh has resting upon him a mighty responsibility. The Empire is hopeful, but only the future can show how wisely he will rule. The British Weekly says in this connection: "An Empire held as ours is must to a very considerable extent depend for its very existence on the character of its ruler. There are difficulties and trials and dangers before us, but there is no need to despair. If our perils do but bring us more closely under the shadow of the Hand that holds the future in its grasp, nearer to Him, the Incarnate Redeemer, Who shares as well as rules the swelling tide of human feeling, there is no need to fear. We may apply to the British Empire the words of De Tocqueville: 'I do not fear lest we shall end like your Roman Empire. There are at bottom immense differences, and this among others—we may be sleeping, but the Romans were dead.'"

The annexation of the panhandle of Idaho to Washington has been talked of for some years. Now it is predicted that when it does occur it will be by the formation of a new state carved out of eastern Washington and northern Idaho, with the flourishing city of Spokane as capital. Doubtless this would suit the people of northern Idaho, who find it very inconvenient to be a part of a State so extremely difficult for traversing from north to south. But it is a question whether it would be agreeable to the people of eastern Washington. The Puget Sound region is famed afar today and is destined to have a much more enviable name for greatness in a few years. It is of some importance for even a country as far-famed as the great agricultural and mineral regions of eastern Washington to have with that section such intimate and vital connection as common statehood affords. But the question of division is bound to be agitated, and division will have its advocates. As eastern Washington becomes more populous the objection to the capital on Puget Sound will increase. The present legislature may succeed in placing before the people the question of a change from Olympia to Tacoma, and the change may be voted and made. But the objections of the future will apply to a location at any point on the Sound, especially so if the panhandle of Idaho should be annexed.

All things said concerning the late Queen Victoria during her last sickness and since her death indicate that the Queen was a woman of very winsome ways. One of the most interesting utterances concerning her, and one showing as much as any other what she actually was, is that of the Rev. Dr. Joseph Parker of London, only a day or two before her death. "The first time I saw the Queen," said Dr. Parker, "was in my early twenties. The State procession was in full progress, and my resolution was firm not to take any part in the public shouting. I was a stern and sullen republican. Democracy culminated in my obstinacy. On came the cheering procession: shout after shout rent the air. Then the Queen! And where at that moment was my republicanism? Gone! Evaporated! No man of my size and years shouted more lustily. To hear about her Majesty was one thing; to see her, and to see that sweetest of all smiles, was another. Her Majesty had such a way of looking—such a broad and generous way—that every man was firmly convinced that she was looking at him only, and went home and told his family so. The only time I ever saw her Majesty at close quarters was at Windsor, when I served on a deputation. The room was comparatively small. There was nothing to interrupt a clear and direct observation. How did the Queen look? She looked the very impersonation of dignity and repose. Her eyes? Large, solemn, full of history; quite a wondrous look she gave. Her smile? As young as ever—the smile I so well remembered. Her voice? Not musical, but Music. The very spirit of tunefulness. That noble, tender, dominant voice was the Woman. When I knelt to kiss her Majesty's hand I could not but feel gathering around me the Ministers, the Ambassadors, the warriors, of two generations; the men who had helped so largely to make the Empire what it is. At this writing I know not whether the Queen is living. She may already have ascended. But even if she is dead, she is not dead. She cannot die. In the love and reverence, the patriotism and thankfulness of her devoted people, she is alive for evermore."

Religious World.

Roman Catholics evidently are not as much given to pilgrimages to Rome as formerly. Last year the number fell far short of what had been expected. The enlightenment that has come to Catholics during the last few decades has brought them out from the dominion of the superstition which in the past secured large obedience to the claims and demands of the Pope. As the years go on the desire for "indulgences" and "pardons" will grow less and less. The Catholic world more and more is hearing those words, "The just shall live by faith," which, sounding in Martin Luther's ears as he was creeping slowly up Pilate's stairway at Rome, caused him to arise and descend when only part way up those steps of penance.

Since her death much that is of inspiration and value has been given to the public concerning the life of Queen Victoria. Among other things is a statement as to her observance of Sunday. Sunday was always with her a very quiet day. After breakfast there was a short ride in the open air in her donkey chaise, on the grounds at Windsor or Balmoral, returning in ample time for the services of the sanctuary. It is said that the Queen's singing was, like her speaking voice, very sweet and clear, and that she never failed to join in the hymns. Af-

ter morning services in the chapel the rest of the day was spent also quietly. "Books of sacred poetry were dear to her, and these, with volumes of sermons, or novels by such authors as Kingsley or Black, were read. Her religion was one of simple belief and hope. Sometimes she would touchingly ask questions of her spiritual advisers. The late Dr. Norman McLeod was a divine for whom she entertained the greatest regard, and who she declared had afforded her so much comfort in days of sorrow and difficulty. The Queen grieved that Sunday was now so much less carefully observed than in early Victorian days, and would gladly have issued, were she able, a condemnation of Sunday dinner-parties and unsuitable amusements."

The whole Christian world is watching with great interest the simultaneous evangelistic work that has been inaugurated by the Free churches of England. The movement has passed from the metropolis to the provincial cities and towns. Next month the work will be in the villages. That such a work is possible shows great changes for the better among the churches during the last decade or two. Such union of effort would have been impossible twenty years ago. The good results of this united mission work cannot be measured by the number of converts during January, February and March. By it the foundations are being laid for much grander results in the future. In spiritual unity is to be found the secret of the future success of the church of Christ. The church first, the denomination second, must be the motto in homeland and foreign land.

In his recent book, "The Siege of Peking," Dr. W. A. P. Martin of the Chinese Imperial University tells about the looting on the part of missionaries. There is nothing in his story for which the missionaries will be blamed. We quote as follows: "The Rev. E. G. Tewksbury, who, during the siege, had been Chief Commisariat, now showed that he knew well how to obtain supplies for his needy Christians. The American Board Mission being installed in a prince's mansion, he discovered there and in neighboring buildings large quantities of furs, silks, and other valuables, which, having previously advertised them to the army and the legations, he sold at public auction for the benefit of native converts. Of those things, Mr. Squiers, the gallant Secretary of the United States legation, became a large purchaser, and the Rev. W. B. Steele, a self-supporting missionary, who, before the siege, had along with Dr. Ament made a notable excursion through regions infested by Boxers, and who during the siege had done yeoman's duty in bearing arms, now purchased four boxes of furs to be sold in New York for the benefit of suffering Christians. So much for the charges of looting that have been brought against missionaries. Gladly do I share in the blame which they incur, and confess myself equally guilty with them, though the only object which I appropriated to my own use was a goat-skin rug. This I found on the floor of a nice house which my servants chose for me just at the west side of the Great Front Gate. That building I occupied alone for a few days, and whenever I went out it was sure to be invaded by straggling soldiers of various nationalities—Hindoo, Russian, or American—who carried away some things; and, as my servants said, threatened to split open my trunks to get at their contents, suspecting that they were full of loot. So frequently did this occur that I felt compelled to seek an abode along with others, where we could have the benefits of mutual protection."

The Bystander.

Mrs. Nation and Her Crusade.

"What do you think of Mrs. Nation?" asked a friend of The Bystander. He gives his reply to his readers. Mrs. Nation is making better use of her hatchet than George Washington did with his. She is barking Kansas lawlessness in a way that everybody in the world may know that prohibition doesn't prohibit and that lawlessness reigns in that State. Mrs. Nation is doing a distinct service to the country in disclosing certain conditions in Kansas which are symptoms of a disordered civic life. Put her down as a crank, as a fool, or what you please, she is the John Brown of the temperance reform, worth more than the police and a thousand times nobler than the weak-kneed men who stand by and permit a State law to be buried out of sight by illegal saloons. A woman with a hatchet plus law is a terrible combination. Things are in a bad state in Kansas. In Maine, the Chief of Police conducted The Bystander through the illegal devices to defeat the Maine prohibitory law, but The Bystander used a sermon to call attention to the facts. Sometimes a hatchet is more effective than a sermon. The Bystander does not sanction lynch methods and he would not advise that Mrs. Nation's methods be followed elsewhere. That is not the way we do things in this country. It would be illegal for her to strike at anything covered by the flag, but the flag does not protect the Kansas saloons, and this is Mrs. Nation's point of vantage. She is attacking flagrant lawlessness. She is exercising the right of revolution. When government becomes a farce, the people must act. Mrs. Nation is acting, and so are the people of Topeka, who, in public assemblage, have at last declared to prohibit saloons, i. e., enforce the law—all because of a terrible woman with a terrible hatchet!

The City and Its Problems.

This leads The Bystander to say a word about cities in general, and San Francisco in particular. We have just pased through a searching examination as to our morals. Bubonic plague experts have been here and at this writing have not made a report, and a committee appointed by the Leguslature has been sitting on the Police Department.

As to the plague scare, The Bystander is free to admit that the scare may be revived by this committee of experts. At any rate, it is hoped that the truth may be known. Certainly, it would be a happy outcome of this whole matter if Chinatown were removed, root and branch. It is a congested quarter, a breeder of disease and death, and the better class of Chinamen should insist upon its regeneration or total destruction. We have had this objectionable quarter long enough. Out with it! Better burn down the whole district and plant it with flowers, and instead of odorous streets and opium dens, have sparkling fountains and a public park.

As to the second cause of complaint emanating from the same source, it ought to be known that a morning paper has instigated this inquiry because of a personal animus against the Mayor. The reforms, of which we hear so much, and which grow up in the columns of the press like mushrooms, are in nine cases out of ten produced by personal motives, which have no basis except politics. The Bystander has little sympathy with such movements and the clergy should guard themselves against being drawn into any such schemes. Insincerity in municipal reform is as despicable as it is any other place. In the meantime our city suffers and the evil one roars louder than ever.

Harmony in the Church.

The church which is harmonious has a great advan-

tage. It prospereth in every way. Harmony in the pew is even better than eloquence in the pulpit. Churches are able to stand against great odds if they stand together. Where factions exist and friction heats the machinery of the church, things will not get along well, no matter how high the steeple or great the organ or eloquent the preacher. It is surprising how many churches have discord—even of a mild nature, but just enough to throw sand into the delicate wheels of the machine. A pastor cannot do his best work in a disordered church. Sousa would fail in leading his famous band if every other instrument was out of tune. Harmony is the first condition of success. People must, first of all, have grace enough to work together. The church which prospers has unity of purpose and effort and method. The pastor is reinforced and inspired. Church quarrels are more deadly in their effects than poor music, and poor sermons and a low treasury. Quarrels drive out the angels and bring in the devils. They pull down, uproot and destroy. Peace is power, and the church which enjoys the sense and support of brotherhood enjoys the first great law of spiritual and financial prosperity. While we are worshipping God, let us try to get along with one another.

Church Extension Society.

The annual meeting of the Church Extension Society in the parlors of the First Congregational church Tuesday evening of last week, was largely attended.

The address was by the Rev. C. R. Brown, who began by saying that the Society certainly had reason for congratulation over the work of the last two years. Reference was made to what had been done for the upbuilding of Park and Bethlehem churches in this city and the Second in Oakland. Emphasis was laid upon the need for more than a financial aid. There should be a thorough spiritual fellowship and a standing together in the work all about the bay. We should not think of two kinds of churches, said Mr. Brown—those that help and those that are helped. There is a mutual helpfulness which should be recognized.

The importance of training our young people to know that we are a denomination, and that there are interests everywhere demanding attention, was urged. Other denominations will look after their own and we must look after ours. In no other way is it possible for us to do our part in the work for the Kingdom.

More care in the choice and settlement of pastors, was suggested. Every church should recognize the fact that it stands as part of a fellowship.

But money is not all, nor a sense of spiritual fellowship all, said the speaker. There must be a working together for growth, for advancement all along the line. A substantial advance ought to be manifest every few years. If our laymen are to give, it was said, they must see such advance. Pastors were urged to work for it. But in every effort the idea should be not simply the keeping up of one's own church, but of winning the community for Christ. In conclusion, the need of the help and power of the Spirit was emphasized.

The Board of Directors for the ensuing year stands as follows: George C. Adams, Wallace Bradford, Charles R. Brown, W. W. Chase, George B. Hatch, C. Z. Merritt, I. H. Morse, C. S. Nash, W. W. Scudder, H. H. Wikoff, E. C. Hare.

The absence of Mr. I. H. Morse was noted and resolutions presented by Dr. Pond and seconded by Dr. Warren were adopted—expressing sympathy with Mr. Morse in his prolonged illness, a sense of loss in his absence, and "an appreciation of the quiet but deep and steady enthusiasm with which he had always labored together with us in whatever would strengthen our churches and promote the progress of the Kingdom."

The supper, served by the ladies of the San Francisco churches, netted the Society about $51.

Theological Seminaries.

Hartford, Conn., Feb. 6th.—The faculty of Hartford Theological Seminary have issued a statement affirming that the present is a period of transition in the prosperity of Congregational theological seminaries, that there is a general decline in the total number of seminary students. The seven Congregational seminaries reported for last year (1899-1900) 104 Seniors and 85 Juniors—a loss of a trifle over 18 per cent, or less than one-fifth. The three largest seminaries, on the other hand, stood as follows: Yale, 33 Seniors, 16 Juniors—loss, 51½ per cent; Chicago, 19 Seniors, 26 Juniors—gain, 37 per cent; Hartford, 24 Seniors, 20 Juniors—loss, 17 per cent; totals for three largest seminaries, Senior, 76, Juniors, 62, loss 18½ per cent.

In the Congregational seminaries of 1896 the total number in the regular course was 358; in 1897 this fell to 322—a loss of nearly 10 per cent; in 1898 it fell again to 305—a loss of over 5 per cent; in 1899 it fell to 269—a loss of 11 per cent; and in 1900 it rose to 278—a gain of 1½ per cent; but a loss since 1896 of over 23 per cent. During the period of four years closing in 1900 five of the seven seminaries lost more or less heavily, viz.: Andover, 52 per cent; Bangor, 71 per cent; Chicago, 28 per cent; Oberlin, 24 per cent; Yale, 14 per cent. (Hartford gained during these years 34 per cent and Pacific 86 per cent.) Such partial statistics for the current year as have come in seem to indicate that the totals have begun to recover, somewhat.

Dr. C. G. Baldwin began his work in Palo Alto on last Sunday. The audience was large and its heartiness evident. The opening sermon was admirable. No finer note could well have been struck. Dr. Baldwin speaks without notes, almost conversationally. Perhaps the quality most observable in his sermons is their almost over-repressed fervor—a warmth thoroughly human and genial, while not less spiritual. He is therefore especially effective in appeal to the heart and conscience, though he is never the exhorter, but often the effective logician. Dr. Baldwin has announced no program, leaving the formulation of one to the united wisdom of church and pastor, as they together study the conditions to be dealt with. But it may be deemed certain that he and Mrs. Baldwin will be at once and increasingly felt in the life of the college and community. It may be added that the question of comity, which made some of our ministers doubtful as to the propriety of organizing another church in Palo Alto, seems nearly set at rest by the cordial attitude of leading members of the church most affected. Now that it has begun its work, which will be in some ways unique, the hearty interest of all our churches must attend it.

In a private letter to friends in this country, Mr. Dorward of Amanzimtoti, Zulu Mission, says: "Today I expect to go off to a place some ten miles away to marry, by Christian rites, a heathen chief of some importance. For a wonder, he has only one wife, and he wishes to be married to her in a Christian way. He seems inclined to be a Christian. He has a government license to marry her. He has been living with the woman in heathen wedlock for a number of years."

The Advantages to a Minister of His Poverty.

By Prof. F. H. Foster.

Dr. Cyrus Hamlin states in his memoirs that he was accustomed during his missionary life to balance his accounts yearly, and if he found anything in his favor to give it away. He did this, no doubt, upon principle, the principle that a missionary ought to abjure wealth as an object of pursuit. He determined not only not to pursue wealth, but not to have any.

The same principle is a fundamental necessity to the highest type of ministerial success. The minister must not make the pursuit of money an object in life. And not only do most successful ministers adopt this principle, but most of them suffer the consequences in scanty incomes and constant pecuniary stress. "If a minister can leave a little life insurance to his family," said a prominent city pastor to me not long since, "he will do all that he can expect to do for them." There are some large salaries, it is true, and it is undoubtedly true that the minister fares generally a little better than the average of his people, thanks to their kindness; but when all has been said that can be, the ministry is, and will remain, a self-denying work, which will not attain much of what, measured by the pecuniary standards of the world, is called "success." In the case of many this involves positive renunciation of opportunities and prospects.

But there is an advantage to the minister in being poor. We are hearing so much of the evils of poverty in our day that it may be well to turn our attention to the other side, lest we grow morbid and restless in a situation distinctly for our advantage. I say "an advantage," though there are many advantages, because there is one which weighs all the others down. It is the advantage of being able to devote one's entire self, heart and soul, to the greatest pursuit upon earth, to the cultivation of holiness among men. Money is a jealous mistress. The pursuit of it ordinarily demands the whole attention of any man. Few grow rich who do not make the gaining of wealth not merely their principal, but their sole object in life. Even the care of wealth distracts the mind from other things, and often interferes with that entire concentration upon sacred duties which is a necessity to the highest success in them. From these distractions the poor man is free. He need spend no time in planning how to get money, nor how to save it when gotten. He can be altogether absorbed in the legitimate pursuit of his calling.

It is one element of this general advantage that the poor minister will be generally known to be disinterested in his work. If ministers should embrace this calling for the sake of the money to be gained in it, it would soon paralyze their activities. If they should embrace it, as one college president in this country has suggested, because there are "as many pecuniary prizes for the minister as any other professional man," the ministry would instantly suffer. In spite of the facts, it does often suffer now because men in their native opposition to Christian truth impute to a salaried ministry interested motives in their preaching. But when it is seen that the minister is poor, that the necessary expenses of his position eat up the generous salary which he sometimes receives as completely as the smaller one of the frontier missionary, when his mind is evidently not upon wealth and the accumulation of means, the truth is forced upon the mind that the good man is living for something else, and a channel is opened into the heart for his great message. This tremendous advantage is worth all it costs. It is safe to say that not many men will enter the ministry for its pecuniary rewards. The insecurity of the position of a minister, the intangible nature of his success, repel the worldly-minded. But it is well that, being in it for right motives, the minister should be known to have such motives only.

Another branch of this main advantage in poverty is the sympathetic feeling which it cherishes toward the poor. The threadbare coat of some mountain missionary is a passport to the house of poverty which he desires to enter. It is the truest badge of "apostolic succession." The shifts to which he has himself been compelled to resort, the inconveniences with which he has had to put up, will fit him to understand similar experiences of others, and to say the helpful word at the right time.

Poverty also gives the minister the most constant occasion to emphasize in his own mind the real success of the ministry as a thing not of dollars but of souls. The rewards of the ministry are spiritual. Indeed, poverty may itself be called a reward. It is like a royal decoration, like a blazing diamond conferred by the king, in the eyes of those who share the apostolic spirit which made Peter and the rest rejoice "that they were counted worthy to suffer dishonor for the Name." It is not strange that Franciscans in the thirteenth century should have chosen it, or that missionaries in the nineteenth should have jealously guarded it.

Of course, all depends upon the voluntariness with which poverty has been assumed, and the joy with which it is borne. It is quite possible for a minister, after he has chosen his path with full view of the consequences, to falter and complain when they are actually upon him. He will then have to suffer all the pains of his sacrifice while losing all its rewards. But manfully to carry every burden, to see the reproach of not having "succeeded" in its ideal light, to commit one's small means and all one's wants to the divine Redeemer, and to live in the fellowship of him who knew not where to lay his head, is sweet, as many a one can testify.

I commend the straits, trials, limitations of pecuniary reward, and general difficulties of the situation of a minister to our young men in the various colleges as a distinct reason why they should—not reject the ministry, as some urge upon them—but choose it and rejoice in it. There is heroism in renunciation for a great cause, and this heroism is open to every young man whose heart God is touching with the call to the sacred ministry.

Religious Conditions in Colleges and Universities.

By J. H. R.

The Public Relations Committee of Hartford Theological Seminary recently sent letters to the Y. M. C. A.'s of American colleges and universities asking for information as to the religious conditions in these institutions.

Out of 65 institutions reporting, in only 5 does the religious prospect seem less encouraging than formerly, while in the other 60 it is holding its own and in more than two-thirds of these it is quite encouraging, seeming to be much better than ever before in a large number of cases, at least one-third of this 60. Eight institutions report the entire Senior class to be Christians and many more show nearly as good a record.

Of the Congregational colleges:—Olivet, Mich., reports "a marked advance," the work being very encouraging. At Pomona College, California, there is more interest in religious work than ever before. Ten men were going to the Y. M. C. A. Congress at Pacific Grove, at an expense of $45 each and a journey of 150 miles. The Y. M. C. A. meetings are more largely attended, membership increased, and Bible classes larger, with an enrollment of about 50 per cent of the students. The Senior class of 25 are all professing Christians.

One hundred per cent of Senior class at Redfield, S. D., are Christians.

The greater part of the students at Tougaloo University, Mich., an institution of the American Missionary Associations, are Christians, the entire Senior class being church members.

In Whitman College, Washington, there is a large percentage of professing Christians.

Five-sixths of Senior class at Yankton, S. D., are Christians.

Of the Presbyterian institutions, in Coe College, Iowa, eight-ninths of the men are Christians.

At Westminster College, Pa., ten-elevenths of Senior class are Christians.

Among Baptist colleges, several men at Bates College are looking forward to the ministry, about one-half of these to the foreign field. A Baptist college in Pennsylvania announces 90 per cent of Senior class as church members.

At William Jewell College, Mo., nineteen men from the Senior class are looking toward the Baptist ministry.

Of the ten Methodist colleges reporting in Adrian, Mich., nearly all the students are Christians.

At Denver University, Colo., the students support their own foreign missionary.

At Dickinson, 80 per cent are Christians. Nine seniors for ministry.

At Northwestern University there are 16 volunteers.

At Ohio Wesleyan, 90 per cent are Christians.

Among other denominational colleges: At Gettysburg, Pa. (Lutheran), 22 Seniors are looking forward to the ministry out of a class of fifty-five.

From Tufts College, Mass. (Universalist), many of the young men work in the Boston Y. M. C. Union.

Reports from 18 institutions classed as non-sectarian or undenominational have been received.

At Amherst, the Y. M. C. A. has 60 per cent of the undergraduates as members. Sixty per cent of Senior class are estimated to be church members.

At Beloit, Wis., there are several volunteers for foreign work.

At Brown University, about 45 per cent of Senior class are Christians, of whom 12 per cent will enter the ministry.

Colorado College has increased Y. M. C. A. membership, increased enrollment in Bible study, and larger attendance at all meetings.

The reply from Harvard regards the progress of religious work as very enocuraging. Several volunteers for foreign missions are known.

Johns Hopkins (collegiate department) reports attendance at religious services as the same, approximately, as the average for the last five years. This shows better figures than last by about 10 per cent. The Bible classes are more satisfactory. The missions study class is in its most prosperous condition, with 15 men.

At Lehigh, Pa., a very large proportion of the Senior class are Christians.

At Marietta College, Ohio, 75 per cent of student body are professing Christians, and all of the Senior class.

In Park College, Mo., 88, one-third per cent of its total 361, are professing Christians, as are all of the Senior class. Nine Seniors are ministerial candidates and of the Seniors 9 expect to go to the foreign field.

At Williams, Mass., 50 per cent of Seniors are estimated as Christians.

In Yale University, about 275 men are enrolled in Bible study and an average attendance of 215 is maintained. Sixty-six per cent of Seniors are Christians. Fourteen men expect to enter ministry, of whom 12 are Congregationalists and 5 men are volunteers for foreign missions.

Nine state universities reporting have been tabulated separately.

At the University of California, enrolment in Bible study has increased over 50 per cent. Fifty men attended the Pacific Coast Students' Conference as against 34 last year.

In the University of Kansas, about three-fifths of Seniors are Christians.

Religious work at the University of Michigan is much better than usual, the "Students' Christian Association" is "the largest and oldest Christian association in the world."

Fifty-two reporting institutions furnish estimates of number of Christians among men of Senior class, the percentages as follows: In Congregational colleges, 77 per cent; in Presbyterian, 82 per cent; in Baptist, 68 per cent; in Methodist, 72 per cent; in other denominations, 73 per cent; in undenominational colleges, 62 per cent; in state universities, 47 per cent.

Total number of senior men in these 52 colleges is 1839, of whom the Christians number 1156, or 63 per cent.

The low percentage of the totals is said to be due in some measure to the exceptionally small proportion of Christians in the state universities. The denominational colleges on an average run about 10 per cent higher for Senior Christians than the undenominational, but that is offset somewhat by the smaller attendance at the former.

Sixty-one institutions give the number of candidates for the ministry and missionary work among Senior men as follows: In 14 Congregational colleges, 15 for ministry, 5 for foreign field; in 4 Presbyterian colleges, 15 for ministry, 1 for foreign field; in 5 Baptist colleges, 42 for ministry, 10 for foreign field; in 9 Methodist colleges, 37 for ministry, 4 for foreign field; in 7 other denominational colleges, 43 for ministry, 4 for foreign field; in 16 undenominational colleges, 67 for ministry, 26 for foreign field; in 6 state universities, 12 for ministry, 5 for foreign field. Total, 231 for ministry, 55 for foreign field.

Eleven of the colleges reporting show no students for the ministry. Twenty-five of the remainder show none for the foreign field.

Of these 231 ministerial students 47 are Baptists, 43 Congregationalists, 37 Methodists, 25 Presbyterians, 24 Lutherans, 9 Reformed Dutch, 8 United Brethren, 8 Episcopalians, 6 United Presbyterians, 5 Methodist Protestants, 4 Free Baptists, 1 Cumberland Presbyterian, 1 Christian, 1 Christian Union, 12 not reported.

Of the 43 Congregationalists only 15 or less are to be found in the strictly Congregational colleges, though many are in colleges whose antecedents and affiliations are Congregational.

This is to some extent true among the Presbyterians, but is less noticeable among the other denominations.

The proportion of Senior students looking toward the ministry is as follows: In 14 Congregational colleges, 12 per cent; in 3 Presbyterian colleges, 20 per cent; in 5 Baptist colleges, 29 per cent; in 7 Methodist colleges, 24 per cent; in 6 other denominational colleges, 20 per cent; in 13 undenominational colleges, 8 per cent; in 6 state universities, 2½ per cent.

The last named show by far the smallest proportion. The Baptist colleges stand exceptionally high, having more than twice as many as the Congregational colleges of about the same enrollment. A few small institutions report the entire Senior class preparing for the ministry.

Ten of the 54 have none. Eleven out of every 100 Senior men in these 54 colleges are studying for the ministry.

Forty-nine of the 212 candidates for the ministry are looking definitely toward the foreign field. This number (49) is 23 per cent of the ministerial candidates, or 2½ of the whole.

There are now 43 Y. M. C. As. in theological institutions. They will represented in the Jubilee Convention and Exhibit, Boston, June 11-16.

Hartford, Conn., Feb. 9th.

Temptation All Joy.

W. W. Lovejoy.

All joy? St. James the Just writes it in his excellent letter. And he is a good ethical teacher; at least, there are those who prefer him to Paul the Great.

To be sure, "temptation" means, in v. 2, ch. i, trials external, but in v. 12 and context its meaning is expanded to include internal temptations, evil desires.

Happy when tempted to evil! De we agree with him—this student of the doctrine of evil—James, surnamed the Righteous, of the first century, brother of our Lord? When sin draws near are we confident, like David before Goliath, thrilled with anticipations of victory, even when we see not "a way of escape"?

James gives no complete statement of reasons why we should know this joy. That is not often the Bible way. It would leave us too little to do. Luminous facts of spiritual experience are stated concisely, somewhat as scientists formulate great discoveries, that later generations may have their share in working the problem out. "See if it is not so"—these Bible testimonies plead. The splendid insight and knowledge of a Faraday, a Helmholtz, gave the world wonder-working truths budded all over with potiential sproutings.

What are some other reasons? But, first, does not the Bishop of Jerusalem contradict the Teacher of all men—as in the petition, "Lead us not into temptation?" A paradox is not a contradiction: "Father, save me from this hour"; "but for this hour came I into the world." Paradoxes are common in morals. In spiritual vision our stereoscopic apparatus is not yet perfect. Parallaxes occur outside of astronomy.

Our joy arises from the estimate we place on the function of temptation: "Endured the cross, obtained the crown." Its work is to perfect us in character. It is the only agent that can do this. To it alone belongs the "crown of life." It is our ally, a positive force, which changes "natural" to "spiritual." We are earth-born merely, pusillanimous, good-for-nothing, without it. It is the element that sets the flux, as the shapeless mass is run into the moulds patterned by the divine Craftsman. It is the hammering and assaying and purifying which leave behind the gold of Love and Holiness.

I have a friend, prominent at the bar of an Eastern city, whose integrity of character has long been my admiration. Years ago, in a confidential talk, he told of meeting temptation to sin in a most seductive form. Nothing could exceed the fascination of its spell. He wavered for a moment (such moments belong to the process), but quickly asserted his manhood. "No, sir," as he reported it, "I dare not do it. I should hate myself forever after." I have always thought that the toughness of his moral fibre began then.

So the great poet, Browning, in a splendid passage, one not to be surpassed in ringing tones by any of this poet of Optimism—

> "Was the trial sore!
> Temptation sharp? Thank God a second time!
> Why comes temptation but for man to meet
> And master and make crouch beneath his feet,
> And so be pedestalled in triumph? Pray,
> 'Lead us into no such temptations, Lord!'
> Yea, but, O Thou whose servants are the bold,
> Lead such temptations by the head and hair,
> Reluctant dragons, up to who dares fight,
> That so he may do battle and have praise."
>
> (*The Ring and the Book*: *The Pope*, *line 1180.*)

Notice "second time," "pedestalled in triumph"; and especially the "Yea, but"—we may pray, "Lead us not," "but" there is another possible thing to do. Notice, also, "reluctant dragoons."

In a second paper we will see what "joy" there may be after sinning.

Acorns from Three Oaks.

Aloha.

I do not know that I have picked an acorn from a letter before, but I cannot let this quotation go into my waste basket. You will not wish I had.

"I was interested in what Dr. Boyd said at a New Year's prayer-meeting at nine o'clock at Dr. Loba's church. He was speaking of sanctification as the great need of the church and told of a talk in a quiet parlor at Northfield, Mass., two years ago, when a noted English clergyman and leader said that one day he was thinking about himself and what people said of him. They had spoken of him as an eloquent preacher, a brilliant writer, an efficient organizer and leader, but no one had ever said, "That man is like Christ Jesus." And from that day he began so to order his life, the tone of his voice, the touch of his hand, his conduct in all the infinitesimal littlenesses of daily life that finally his reward came when a little child said that that man seemed like Jesus."

The Beauty of the Valley.

The rains which have moistened the fields and filled the streams have chilled into snow on the mountains. The Mt. Hamilton range is covered with snow glory whiter than the Lick Observatory, which glistens with whiteness when the hills are green. The fields are carpeted with grass and wild flowers push their fragrance and beauty forth for the appreciation of man. "He hath made everything beautiful in his time." Thirty miles of snow mountains near us and Mt. Diablo in the distance. Kinchinjunga is scarcely more glorious. The live oaks are dense green. Black oaks push their shade of brown leaves and blossoms. Acacias are golden. Almonds bloom. If Mr. McKinley could come in March rather than May, there would be little need of the cultivated flowers which appreciative patriots plant for his delectation. Wild flowers and the fruit blossoms would make the botanical effect of White House conservatories seem tame.

If only air-ships were at our friends' disposal we would say hasten here ere the snow melts. It were worth an excursion now to the Garden city. But ere Brother Ferrier's linotype shall put these scribbles into orderly lines, Old Sol, who loves blossoms and fruits more than he does snow will nave sent Santa Clara snow-fields singing toward the sea. I, ambitious scribblers, if I had an air-ship, would fly for a long-wished-for look at the high Sierras in winter. What a look at snow the fields of Paradise will give us—the sweet fields of Canaan—the "bird's-eye view." The beauty of this unsurpassed valley is winning encomiums from many beside Chauncey Depew. The "Rose Carnival" at San Jose, which is preparing to greet McKinley, the "Golden Jubilee" of Santa Clara College, the Blossom Fete at Saratoga, and the completion of the scenic Coast line of the S. P. R. R. will bring many visitors. May the glory of God appear to grateful and happy eyes.

Boy Lost!

I have sometimes wondered what must be the emotions of those searching for a lost child. Early Friday morning my pale friend Beckwith, who lives in sight of us on the mountain, drove up, telling of his missing Ralph. The dear unfortunate, who, though nearly a man in years, can speak but a few stumbling words, had been missing since Thursday morning. Where could he have spent that cold, rainy, snowy night? Have some kind family taken the astray in and waited for his friends to come and seek him? Has he fallen into some ravine in the mountains and been hurt? Has he crawled like a tired child under some brush heap and been too hungry and too cold to come out again? Five hundred people have been hunting for the lost boy; and his anxious family, themselves patterns of kindness to those in sorrow, have been finding how sweet human sympathy and friendliness are. Mountain, valley, pasture, brush heaps, the beds of streams, have been ransacked up and down and across trails. No absolute clew has been struck, but word comes this Sabbath night, with more encouragement than any other report, that friendly hands fed him near the Lawrence Railroad Station Friday morning. The San Francisco, San Jose, Los Gatos and Saratoga papers have helped and the usefulness of the telephone has been illustrated again and again. If only he has lived through the rainy and snowy Thursday night there is hope for his life. The trying experience has brought out much that is creditable in human nature and illustrated also the fact that some people have no faculty for showing sympathy even if they feel it. It is hard to do anything else than push the search for the afflicted little fellow, who cannot even tell the name of the warm nest he has left, but my heart has ached worse when an anxious father at the East has set me looking for a wild and wicked son in San Francisco.

Why Men Do Not Attend Church

By L. H. Andrews.

The question was asked some time ago in the "Advance," "What keeps men away from church?" I believe the editor's wife said it was the devil.

The devil, we are led to believe in the Scriptures, has not as much power over humanity as Christ, and the devil has no power to force men into destruction. Neither does Christ force men into his Kingdom.

We want to know the cause of our churches having so many women members, and so few men. I will try to tell you: Most all the mothers who are members save the girl babies for Christ, while the boy babies are too often left to grow up in evil ways.

All know something of the power of habit. If a man use a horse to peddle with, stopping at every home, in a short time the horse will turn up at every gate of his own accord; and he is not as easily broken of this habit as he was to learn it. Nearly all animals are governed by the power of habit; teach them to go a certain way, or do a certain thing a few times, and they will keep on doing that until turned into another way.

It is no less so with humanity. A child is a little, helpless animal. First of all knowledge, is habit. Let the parents take the little boy and girl to church with them, from infancy to eighteen or twenty years old, and they have church-goers, and church members, as long as life shall last, regardless of sex, because that comes very near to filling that commandment, "Train up a child in the way he should go, and when he is old he will not depart from it."

It is not enough just to send the children to Sabbath-school, for in so doing many of them become a burden, and a nuisance to the school, especially among the boys. Consequently, there grows up, in nearly every Sabbath-school, a class of goody-goody, bad boys. Very often—and too often—they are boys from the homes of good church members and first families in town. While the parents think their sons are all right, and growing into little angels, because they are regular attendants at the Sabbath-school, the boys are actually going down to perdition. If such boys were to act as bad and insulting in the public school, they would be expelled or brought under the power of the civil law. But not so in the Sabbath-school; the boys know there is nothing to hinder them from having an hour of downright teasing fun, if they choose; and what boy will not, if he is kept out of the church service, and pushed out of home into the Sabbath-school? He has never been taught by precept to reverence the Sabbath day; he cannot remember when he went to church with mother and sister, and there learned, by precept and example, that there is a God to be worshiped on this holy Sabbath day; therefore, his "monkey-shines," when he has that hour in the Sabbath-school with his classmates.

Such boys are above and beyond all moral suasion; the teacher may be the best and most prayerful and patient; yet all words and all talk have no more effect than water poured on a duck's back.

Not long since, one of the best mothers of the church said to me after the sermon: "I cannot understand why my son does not want to come to church. I have tried to teach him aright, and he has always attended the Sabbath-school; but he doesn't want to go to church." She, like so many others, did everything but the right thing. Her son, having graduated from the Sabbath-school several years ago, is now, humanly speaking, beyond redemption.

The answer that one man gave to the question in the "Advance" was correct, viz.: "I was not required to go when young and so never formed the habit of attending church."

There are thousands of non-church goers who would be good working Christian members of the church today if their Christian mothers had taken them to church when they were young, instead of just "sending" them to Sabbath-school.

Taking the Sabbath-schools alone in our cities and villages, as they have been in the past, they have been detrimental. But taking them with the churches, they may be made the power of God unto salvation. There is no reverence, nor worship to God in some Sabbath-schools today, to save the boys, unless the parents make their attendance at church paramount to that of the Sabbath-school. There is the reason why the churches in our land have so many women members to so few men; too many of the boys graduate from the Sabbath-school into sin, while most of the dear girls keep right on in the strait and narrow way. Look at the congregations in the morning service; there are in many of them not as many boys present as fingers on one's hands, while the mothers and daughters are present in large numbers, listening to God's Word and reverencing his name and day.

But, the boys—where are they? Listen to the echo: "Where are they?"

Let me tell you: As they have no office to sweep out, no books to straighten up and no morning paper to read, as most of their fathers have, some are riding their "bikes" through town, others are having a little quiet game of ball; some are playing marbles in the street; some are back by the barn, with some neighbor boys who never attend Sabbath-school, talking and having a

good little time, the hour and a half until the the mother and sister return from church, so they may go to Sabbath-school. Others are down on Main street, hearing rowdy men talk, getting used to all manner of Sabbath-breaking, so that when they are a little larger and do not have to go to Sabbath-school any more, they are posted as to how to enter all the dens and dives, and know just where to loaf and lounge away the holy Sabbath day.

Graduate from the Sabbath-school, did I say? Yes, at fourteen or eighteen, according to the parents. The boy misses going to Sabbath-school, just to see what the old folks will say, also to see if he is not ripe enough to quit for good. He is rarely spoken to by his parents about it, so he goes a few times more, off and on, for looks' sake, then quits entirely. That ends it; the die is cast—Satan claims another dear son of a Christian mother.

Go to church, do you say? No; what does that boy know or care about church? He looks upon it as a place above all others to shun, because he is a stranger to it, and that is where the minister and the deacons live—the very ones he has been brought up to shun. If he chance to see the minister or one of the deacons coming down the street, he will turn down an alley or enter some door, rather than meet them, lest they invite him to church or speak to him about religion.

Such a boy is a better subject to go straight down to perdition, than if he never had attended the Sabbath-school. For there is a little spark of conscience all the time prodding him that he is doing wrong. Consequently, he is more hasty to take a dare, or a bet, to down that ever-present thought of conscience, than he is to shun it and turn about.

We have had it said to us at different times, "Well, your boys are different; they are not like our boys."

There is no difference, God knows, only in the bringing up, instead of growing up. We, as parents, never thought of going to church without taking the children along. We considered them as belonging to God as much as ourselves. And they soon learned to know it, also.

It is one of the mysteries of the present age that parents can go to church and sit under the pleadings and invitations of God's Word, from Sabbath to Sabbath and from year to year, and permit their dear children to stay out among the wolves and wild beasts, and the Evil One.

Let me remind you where you fail for God and your children, and play right into the hands of the Evil One. Your little boy will come to you and say, "Oh, mamma, can't I just go to Sabbath-school, and not stay to hear the sermon? I get so tired sitting there so long; I'll learn my lesson, and be real good."

The mother, in the tenderness of her heart, and the forgetfulness of the future, says: "Yes, my darling, you may"; and with a kiss seals the doom of her darling boy to all eternity. The excuse that the children make, and the parents act out, that children get too tired to sit one or two hours through the morning service, is one of Satan's most fertile lies. He knows that it is best for the little ones to come into the church, where they will have to learn to sit still. What the world needs today, more than anything else, is to learn to be still. God said, "Be still, and know that I am God."

That would soon cure the restless, mischief-spirit of the goody-goody, bad boy; it would quiet his nerves and give his mind a chance to think on God. I do not care if the child does not follow the words of the sermon, so as to remember a sentence.

This is a serious question. Inasmuch as many of the fathers of today will not go to church with the wife and children, it devolves upon the wife and mother to save the boys. She has the power, and God will help her. Will she do it, or will she continue to let the boys grow up into careless, ungodly men?

Oregon City.

Flashes from the Lamp of a Student—II.

By Prof. R. R. Lloyd.

Read Colossians i: 27 as follows: "To whom God desired to make known what is the riches of the glory of this mystery among the Gentiles, which is a Messiah in you." The Jews were expecting a Messiah who should be enthroned at Jerusalem, and reign there without end. His external dominion would insure victory for them over their Gentile foes. He would thus be their glory. Paul, on the other hand, was presenting the message of a Messiah who should be enthroned in their hearts, and rule there without end. His presence and power within their soul would guarantee for them freedom from the dominion of every sin. He would make them more than conquerors. Thus he would be their sure "hope of the glory" which God had prepared for all his people.

The idea of the Messiah in men is the peculiar discovery of Paul, and the chief characteristic of his gospel. The apostle and the Greeks were prepared for this teaching by the mythology which taught that Apollo entered into men and women, and thus ruled them. He made them his instruments. Through them the Greek god of prophecy and song made known his will to other persons. These agents of Apollo were assured by these experiences of great honor from men, as they had received great honor from the god.

Besides the foregoing, we must remember that the Colossian heresy, which troubled these believers, sought to put "the divine kingship of Jesus into the background, and to emphasize either "extreme asceticism," or "an unrestrained license." The perfect safeguard from all these is the doctrine of "a Messiah in men," "the hope of glory"; for "in him all the treasures of the wisdom and knowledge of God are hidden." (Col. ii: 2, 3.)

Differences in taste depend simply on the varying intensity in nerve transmission, according to Dr. Mendelsohn, and are much affected by temperature. The sense of taste for cane sugar is temporarily destroyed by holding the tongue for a minute in water about 125 degrees F. Cold, on the other hand, has the same effect, all power of taste being lost for a brief time after the tongue has been held in water at 35 degrees to 50 degrees. Taste is strongest between 50 and 70 degrees. This is also the temperature at which beverages are most effective, and water at about 60 degrees is really best for relieving thirst, instead of as is usually supposed—that at about 40 degrees.

Just what the surface of the moon is like is a matter about which we would be glad to satisfy ourselves. As the light from it is not its own, the lines on the spectroscope do not tell the secret of its composition as they do of suns thousands of times as distant, but Dr. W. J. Knight of Cork points out that this marvelous instrument may give us some information after all. Theoretically, at least, the spectral lines should be displaced more or less as the reflecting power of different parts of the surface varies. This should show very conclusively whether the rocks of the great mountains are basaltic, and whether the great sea is the dried-up limestone bed of a salt-water ocean or the dried-up sandstone bed of a fresh-water inland sea.

The Sunday-School.

BY REV. F. B. PERKINS.

Lesson VIII February 24, 1901.

The Incarnate Son Learning Obedience. (Matt. xxvi: 36-46.)

Following the Sacramental Supper, the gracious Master uttered the words recorded by John (chap. xiv: 17)—"And when they had sung a hymn they went out unto the Mount of Olives."

The Gethsemane of Hope.

Their destination was "a place called Gethsemane"—an olive orchard about half a mile beyond the city wall, on the slope of Olivet. "Jesus ofttimes had resorted there," and it was hallowed in his thought, by many an hour of high and holy converse with the Father. What more natural, therefore, than that, facing the supreme "temptation" (Luke xxii: 28) of his life, his steps should turn thither for one final tryst. He had, apparently, no other thought than to nerve himself for the impending struggle, by a season of blissful fellowship, such as those olive shades had been wont to enshrine. It was to prove such preparation, but not as he had anticipated. Disappointment and suffering were to be his teachers, as they are apt to be for all of us. Reverently let us follow in his steps and be taught by his example.

The Gethsemane of Experience.

Gradually, as they trod the moonlighted streets, the mood of the upper chamber changed; exultation was succeeded by depression, speech by silence. So when he looked down into the dark ravine of Kedron, we may imagine that it struck a chill to his very heart. His biographer, after the lapse of fifty years, could not recall the scene without a shudder.

Darker and darker the gloom gathered about him as he descended, his burden pressing heavier, his sense of loneliness becoming more acute, his dread of physical torture more sickening, his recoil from the impending death more intense. A little before he had been able to look, with unflinching, even joyous heart, into the cup, preparing for him (Luke xxii: 17, 20); an hour later, he could again contemplate it with invincible courage (John xviii: 11); but, as he trod that solitary way to Gethsemane, his spirit was overwhelmed within him.

* * * * * * * * *

At the gateway of the orchard, his anguish had become almost intolerable. So many witnesses of his suffering aggravated rather than lessened his pain. Solitude had less of loneliness in it. Leaving his disciples, therefore—all but three—at the entrance, as an outer guard, he himself went apart to pray. But even those three proved more than he could bear. "He began to be sorrowful, sore troubled," and even "greatly amazed." It was a new, a strange experience; one to which his sorrow-filled life presented no parallel. Never had this burdened heart so cried out for comforting fellowship with the Father. Never had the sense of loneliness so oppressed him. He could not understand it, nor restrain the utterance of his woe. "My soul is exceeding sorrowful, even unto death." What words are these! What anguish beyond all comparison, which could force such a confession from that strong heart, and bring from those uncomplaining lips the cry, "I cannot bear it!"

And yet, how thoroughly human was this instinctive reaching out for a helping hand, this craving for earthly, as well as heavenly, companionship, in that trial hour of woes; this plea for his disciples to remain near and watch with him! They could not, indeed, enter into the denser shadows into which he was passing. But to feel them close at hand would be a comfort. Their neighborhood would lighten somewhat the awful loneliness which was settling heavily upon him. How this hand of entreaty, reaching outward, as well as upward, draws us to him, in conscious brotherhood, as well as adoring reverence! How thoughtful, too, he is in his love, intent now as ever upon their welfare! It was their "temptation," as well as his, and he realized, as they did not, their unpreparedness. "Pray, therefore," he adds, "pray that ye enter not into temptation!"

* * * * * * * * *

So he leaves them. Only a little distance, a stone's cast; then his burden casts him to the earth; kneeling, bending lower and lower, until prone upon his face.

Beyond that we cannot follow him. What passed within that sanctuary of prayer only Jesus and the Father know. Broken sentences, which the night air carried back to the waiting disciples, are all that we can gather. Being in an "agony," (Luke xxii: 44—the word is used nowhere else in the Bible), they heard him cry, "O my Father, if it be possible, let this cup pass from me"; "All things are possible to thee"; "If thou be willing remove this cup from me!" It was a breaking heart which poured forth those piteous pleas. But it was a truly filial spirit which followed each with the dutiful refrain, "Nevertheless, not as I will, but as thou wilt." For obedience with him was not conditioned on the Father's smile, but on the Father's will. Ah, how unlike those shrieks of woe which are so common! What contrast between this filial submission and the selfish rebound from suffering, the will to be free at any cost. To shrink from suffering is not sin (Heb. v: 7, 8). Sin begins when "I will" rebelliously usurps the place of "as Thou wilt."

* * * * * * * * *

To the anguish which our Champion bore into the shadows there was added now the sharper pang of apparently fruitless prayer. The cup was neither removed nor explained. As if that were not enough, when in his distress, he went back to the disciples, it was to find that they, too, had failed him. Overcome by sorrow, his guards were sleeping at their post. Ah, lonely sufferer! "Not even for one short hour, not even Peter, the stout hearted, could keep watch and prayer.

Even here, however, his unequaled charity could frame an excuse for them. Even under this aggravated suffering, he was more concerned for them than for himself. "The spirit truly is willing," was his compassionate thought, "but the flesh is weak." All too soon the temptation to cowardly desertion would spring upon and master them. With gentle chiding, therefore, and renewed injunction to rise and pray, he wakens and leaves them.

Again, in agony, he pours out his soul in prayer. Still no response from heaven; still, also, the failure of earthly friendship. And still again, he goes back into the darkness and prays, using the same words—only, if possible, more earnestly, and with agony so intense that "His sweat became as great drops of blood falling down upon the ground." It was time for help; and "an angel appeared strengthening him." What that means, we cannot definitely understand. But in some form, relief did come; the conflict ceased; the Father's will was made clear; the Father's face was disclosed; the dark cloud rolled away and peace was again restored. When next he found the disciples sleeping, the sight did not distress him; he no longer needed their help. Their opportunity was gone. They might sleep now if they would and take their rest.

But, even as he spoke, he saw the glint of lantern and torch, and knew that the crisis was upon them. So he

wakened them again with the words, "The Son of Man is betrayed into the hands of sinners." See them coming. "Arise, let us go forth to meet them."

So he receives again "the cup from his Father's hand, takes up its mysterious suffering, and with invincible courage, radiant cheerfulness and unselfish devotion, faces death—even the death of the Cross.

Gethsemane Interpreted.

But is this possible? Not perfectly. Not without recognizing its enveloping mystery.

But yet, in part at least, it is level to our apprehension. Some glimpses of the true, if not the full-orbed truth, may reward a reverent study. For, in the first place, Christ's agony was the conflict of our Brother Man; "One that hath been in all points tempted like as we are."

* * * * * * * *

The very fineness of his organization, moreover, by rendering him more sensitive than others to pleasure or to pain, would partially account for his peculiar shrinking from "the suffering of the Cross." It is always so. It is the penalty of perfection. A musical discord, unnoticed by a savage, brings misery to a cultivated ear. A wound at which a prize-fighter would flout will prostrate a highly-strung nervous organization. And moral deformity, which coarse and besotted minds might laugh at or even gloat over, cannot be endured by one of purer thought. It was the constant presence of the world's sin upon him which made Jesus the "Man of Sorrows"; though ordinarily, it is true, this was relieved by active efforts for its removal and the assurance of victory.

Can we not understand this? Suppose any one of us were compelled, though but for a single day, to take cognizance of the multiform sin and evil of a city like San Francisco—its murders, robberies, debaucheries, cruelties, meannesses; that, not their attractive or laughable aspects, but their repulsive, loathsome features were pressed upon our hearts. Even for one of us, what misery it would entail! what agony, until some brighter thoughts might come in to rid us of the dreadful nightmare! Was there anything like this in the Gethsemane experience of Jesus? It is more than possible; for as man's Champion, was it not incumbent on him to explore "the depths of wickedness"? But, if thus his thought was riveted upon the sin of that world whose rescue he had undertaken, might it not, for the time, have overwhelmed even his divinely human spirit.

* * * * * * * *

Suppose, again, that in some mysterious way, hinted at but not explained, there were a closer pressure of human sin upon Him; clothing Him with it, in a manner suggested by the dresses which inquisitors were wont to put upon the victims of an auto-de-fe—painted all over with pictures of devils. Did His being "numbered with the transgressors" involve any such experience? Did the common thought react upon His own consciousness to identify Him with the guilt and shame of sin and God's terrific judgment against it? And was all this pressed upon Him, by satanic power, in this renewed attempt (Luke iv: 13) upon His virtue? Whatever there was, we must also remember, it came upon Him in the most trying moments of any great battle—those, namely, which just precede the fighting? And all this took place, observe, without that unveiled vision of the Father which had sustained Him in every previous encounter with the adversary.

* * * * * * * *

The mystery remains unsolved, unsolvable in its profounder aspects; but no longer a separating wall between us and the August Sufferer. Rather, it binds Him more closely to our grateful hearts, reveals His unconquerable fidelity to the interests of our sinful race, and shows how in Him all saving conditions meet. "Thus everywhere we find our suffering God, and where he trod may set our steps."

Christian Endeavor Service.

By Rev. J. H. Good, D.D.

Trusting in the Lord Jesus for Strength (Phil. iv: 4-13.)

Topic for February 24th.

Trust is not groundless expectation. Faith is not risk. There is nothing which requires more reason back of it than trust. We are accustomed to think and speak of science as being based upon facts, while religion is based upon faith or trust, as if the latter had very little to do with facts and were quite independent of them. Nothing is farther from the truth. The most indisputable facts in the world's history are the life, teaching and power of Jesus Christ. The death and resurrection of our Lord are the basic facts upon which trust rests, and the man who shall attempt to throw discredit upon them, in the end will as surely lose the confidence of his fellows as he who might seek to disprove the multiplication table or deny the essential truth of gravitation.

* * *

Trust is the attitude of mind and conduct which the facts of Christ's life are intended to establish in human experience. It was the effort of our Lord from the very beginning to the end of his career on the earth, to secure from men their confidence in him as their only Savior. So he gathered around him those facts upon which such belief must rest. Then he could say: "If I do not the works of my Father, believe me not. But if I do them, though ye believe me not, believe the works: that ye may know and understand that the Father is in me and I in him." (John x: 37, 38.) Jesus Christ built the Christian religion on facts just as truly as the Creator built this solid earth upon facts. And the one is science no less than the other. If religion stirs the emotions more deeply, it is not because there is less fact, but because the facts have in them more life-giving power and more soul-stirring delight.

* * *

Thus it is that when we Endeavorers repeat our pledge and affirm that we trust in the Lord Jesus Christ, to mean anything, it must be because we have reason to make this affirmation on account of our knowledge of the great facts which render it manifestly unreasonable not to exercise this confidence.

In the "Endeavorer's Daily Companion" for the current year and topic, it is said: "No one can trust Christ heartily who is not a Bible student." Certainly no one can trust him intelligently, and our trust cannot be an influential factor in our culture unless it is the result of our knowledge of the facts; and the facts cannot be known and understood without a careful study of the New Testament record. It is a curious feature in animal life that horses and dogs and seals can be trained to "perform" in such a remarkable manner as to display what seems to be a near approach to human intelligence. But evidently with them there is no knowledge of the facts upon which their tricks and evolutions are based. Likewise a trust in Christ, which is held with little real knowledge of the facts of his work among men, comes perilously near to being a performance which we have been taught by some trainer in the church arena. Wherever this trust lacks power to give solidity to character, or constancy to habit, or impulse to service, it is

because we have not taken pains to put ourselves under the mighty inspiration of the facts in Christ's life.

* * *

The two thoughts in reference to Philippians which may have any special bearing upon our theme are found in the sixth and thirteenth verses. They relate to our comfort in experience and our confidence in service. Next to a disobedient child in a home is an uneasy, uncomfortable, unhappy one. He grieves all who love him. He makes every one about him a sharer in his unhappiness. He greatly discounts the influence of that home. So it is with a Christian who worries. Next to man's salvation, Jesus has sought to make men happy. Trust which is based on the facts of Christ's life and teaching, rather than caught from the atmosphere in which we have been brought up, tends to this condition: "In nothing be anxious." Next to the infringement of moral law, there is little which can so bring discredit upon the Christian life as worry and discontent. Read your Bibles with this conviction, that many of the facts there made known had for their purpose that the disciples of Jesus Christ might not be anxious in their daily lot.

* * *

The second truth is that "I can do all things in him that strengtheneth me." This is not absolute, but relative. There are many things which do not come within your sphere or mine. But we all move within a circle of our own possibilities. Nothing comes there or belongs there which we cannot do. It is a great thing to keep our eyes upon our own field. What we ought to do, we can do. No man is asked to throw himself into the ocean and "trust Christ." He may be called upon to have that trust which will lead him to learn to swim. The facts of Christ's Word are matched with our opportunities. In our sphere there is no such experience as failure, unless we insist upon making it so. God never asks a man to undertake a failure. He does ask you and me to know those facts of Christ's life which make us strong to succeed in our service.

Six Short Life Rules.

Never neglect daily private prayer; and when you pray, remember that God is present, and that he hears your prayers. (Heb. xi. 6.)

Never neglect daily private Bible reading; and when you read, remember that God is speaking to you and that you are to believe and act upon what he says. I believe and act upon what he says. I believe all backsliding begins with the neglect of these two rules. (John v: 36.)

Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself: "What am I doing for him?" (Matt. v. 13-16.)

If ever you are in doubt as to a thing being right or wrong, go to your room, kneel down and ask God's blessing upon it. (Col. iii: 17.) If you cannot do this, it is wrong. (Rom. xiv:23.)

Never take your Christianity from Christians, or argue that because such and such people do so and so, therefore you may. II Cor. x: 12.) You are to ask yourself: "How would Christ act in my place?" and the altar of Christ, and offered as a sacrifice to him in the strive to do as he would do. (John x: 27.)

Never believe what you feel, if it contradicts God's Word. Ask yourself: "Can what I feel be true, if God's Word is true?" and if both cannot, believe God and make your own heart the liar. (Rom. iii: 4; I John v: 10, 11.)—Selected.

Home Circle.

The Real Man with the Hoe.

We're tired of the drool and the drivel,
Lamentation and mourning and woe,
Supercilious society's snivel
Daily fired at the man with the hoe!

Bipeds such as the painter has pictured,
And vast ink-shed has forced us to know,
May wear livery of Gotham's "four hundred"
Full as oft as they're found with the hoe.

There are natures as bestial and low,
Demoniacs debasing God's features,
In ranks that heap scorn on the hoe.
Crowns have circled slant brows of such creatures;

Such a man! Such a hoe! stirs your pity,
Hoe and man are so surely "No Go!"
But you'll find just such men in your city
Tho' they never set hand on a hoe.

The *real* man with the hoe isn't hunting
Sham sentiment, maudlin and slow,
He's the man with true gun and bright bunting
Who goes when his country bids "Go!"

Boy in blue, he has ever been ready,
When Columbia has needed a man,
To stand in staunch ranks, firm and steady,
Or fire-tip fierce charge in War's van.

This world's one relentless rude scrimmage,
Mad mortals a-muck for the "dough";
But when God planned a man in his image
He set him to work with the hoe.

Mother Earth can dispense with some classes,
Brush wielders, ink slingers, may go;
But she can't spare that friend of the masses,
She must have the man with the hoe.

He's the braw boy Earth's backbone is built of,
From his stock sturdy Presidents grow;
Labor's King poets proudly may lilt of;
Hurrah! for the man with the hoe!

—Edward Berwick.

The Story of the Life of Queen Victoria.

It did not at one time seem at all likely that a child of the Duke of Kent would succeed to the British throne. Princess Charlotte was to have been queen, but she died, along with her little baby boy, a short time after she was married to Prince Leopold of Saxe-Coburg. After this sad event, which plunged all Britain in mourning, the Duke of York was heir-presumptive to the throne. He however, had no children, and the next in succession was the Duke of Clarence, the third son of George III. He married in the same year as his younger brother the Duke of Kent, and his wife brought him a little daughter who would have been our queen had she lived. The Duke of Clarence became king under the title of William IV., and as his wife, Queen Adelade, had no other children, people began to think of the little daughter of the Duke of Kent and his good wife, the Princess Victoria Mary Louisa of Saxe-Coburg Saalfield,widow of Prince Charles of Leiningen, as our future Queen.

Her father evidently thought it likely that his little daughter would thus become Queen, for when she was quite a tiny baby he would lift his little treasure in his arms, and, holding her aloft, would say to his friends, with happy pride, "Look at her well—she will yet be Queen of England."

This "little Mayflower" was born on the 24th of May, 1819, at Kensington Palace, where she was baptized a month later, and received the name Alexandrina Victoria. Her father, it is said, wished her to be called Elizabeth, thinking the name one of good import, and

that it would please the English people, who have always been proud of the reign of Queen Elizabeth. The Prince Regent and the Emperor of Russia were her the name Alexanderina Georgiana; but this not very happy combination was averted at the last moment by the Prince Regent saying the name of Georgiana should be second to no other name, and adding—"Give her her mother's name after that of the Emperor." She was therefore baptized Alexanderina Victoria. But she herself afterwards decided that her mother's name should be second to none other, and thus she became to be known as Queen Victoria.

Her father did not live to see the little girl of whom he was so proud grow up. And there is some reason to think that it was his affection for his child that hastened his death. He had been out in the snow and had got wet. As soon as he arrived home, instead of changing his wet boots, he went to the nursery to see his little girl. He caught a bad cold, which ended in his death. He was beloved by every one, being called the "Popular Duke;" and perhaps no royal personage of that age deserved the title better than he did. He was a very distinguished man, and always ready to help any society that existed for religious or charitable purposes, sometimes to a greater extent than his income would permit. Long afterwards, speaking to Lord Melbourne on this subject, the Queen said: "I want to pay all that remain of my father's debts. I must do it. I consider it a sacred duty." And she did not rest until she had done this.

So the Princess was brought up entirely by her mother, who was everything that a kind, wise, and good mother ought to have been. When we thank God for giving us a good Queen, we ought to remember also to thank Him for giving her so good a mother. Her uncle Leopold, the husband of the Princess Charlotte, who died, was also very kind to the widowed lady and her little daughter, and was always ready to give them the assistance of his brotherly kindness and counsel. Nor must we forget her good nurse, Mrs. Brock—"Dear, dear Bobby," as she called her; and her governess, the Baroness Lehzen, of whom we shall hear again frequently.

The young Princess also had an instructor, whom we must remember—the Rev. George Davys. The Duchess had great confidence in him, and sometime afterwards, when some one suggested that a distinguished prelate should be got to teach the future Queen, she declined to change, and hinted that Mr. Davys should get the preferment she was sure he deserved. He was accordingly made Dean of Chester, and the Queen afterwards made him Bishop of Peterborough.

Nor must we forget, in mentioning those who exercised the earliest influence on her life, her half sister and brother, her mother's children by her former marriage—the Princes Feodore and the Prince of Leiningen. We know that they were a very happy family, for many years afterwards the Queen wrote: "We three were particularly fond of each other, and never felt or fancied that we were not real *Geschwister* (children of the same parents). We knew but one parent, our mother, so became very closely united, and as I grew up the distance which difference of age placed between us entirely vanished.

The Finger of God.

During a season of revival, a friend was praying one evening for a certain unconverted neighbor. After this manner he prayed: "O Lord, touch that man with thy finger, touch him with thy finger, Lord!" The petition was repeated with great earnestness, when something said to him: "Thou art the finger of God! Hast thou ever touched this neighbor? Hast thou ever spoken a single word to him on the question of salvation? Go thou, and touch that man, and thy prayer shall be answered." It was a voice from the throne. God's servant arose from his knees self-condemned. He had known the man as an impenitent for a quarter of a century, yet had uttered not a word of warning. Hundreds of opportunities had come and gone, but the supreme question of life had been set aside for such topics as "the weather," "the latest news," "politics," and "trade." His first duty as a Christian had been left undone.—The Evangelist.

Daily Doing.

Let us day by day do all the good we can. The apostle was intent on beneficent action, and day by day he sought strength for such action, and looked for renewal through it. He did not put his faith in the periodical doing of great deeds, but in the faithful pursuit of a daily helpfulness. In one of her letters Miss Havergal writes: "The bits of wayside work are very sweet. Perhaps the odd bits, when all is done, will really come to more than the seemingly greater pieces!—the chance conversations with rich and poor, the seed sown in odd five minutes, even the tables d'hote for me, and the rides and friends' tables for you." This doing of good in a small way at every opportunity makes many rich. Said the painter of antiquity: "No day without its line," and so one by one his masterpieces came to perfection. Let our motto be: "No day without its beneficent deed, although that day may be simple and obscure," and we, too, shall turn out masterpieces which no mere artist can rival.—Christian Advocate.

To-morrow.

Would it not be better to leave tomorrow with God? That is what is troubling men: tomorrow's temptations, tomorrow's difficulties, tomorrow's burdens, tomorrow's duties. Martin Luther in his autobiography says: "I have one preacher that I love better than any other upon earth; it is my little tame robin, which preaches to me daily. I put his crumbs upon my window sill, especially at night. He hops on to the sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops on to a little tree close by, and lifts up his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing, and goes fast to sleep, and leaves tomorrow to look after itself. He is the best preacher that I have on earth."—H. W. Webb-Peploe.

Trivial Worries.

We have read somewhere of a battle against cannibals gained by the use of tacks. They had taken possession of a whaling vessel, and bound the man who was left in care of it. The crew, on returning, saw the situation, and scattered upon the deck of the vessel a lot of tacks, which penetrated the bare feet of the savages and sent them howling into the sea. They were ready to meet lance and sword, but they could not overcome the tacks on the floor. We brace ourselves against great calamities. The little tacks of life, scattered along our way, piercing our feet and giving us pain, are hard to bear. Really, it is easier to dispose of those great questions which cover the world than it is to meet and successfully overcome the little worries which present themselves day by day.—Christian Herald.

Our Boys and Girls.

When We Were Besieged at Tientsin.

I must tell the readers of the "Children's Friend" about three things that impresed me most deeply during those terrible days of siege at Tientsin.

The first was the brotherly kindness of a noble English gentleman; the second, the perilous ride of a brave English jockey; and the third, the courage and devotion of over 500 Christian Chinese.

When in June last the wicked Boxers and the Chinese Imperial troops at the command of the still more wicked Empress Dowager, set up their guns on the wall of the native city, and prepared to kill all the foreign residents of Tientsin, the Missionaries and the Chinese Christians were living in the most exposed portion of the settlement and they had to seek some other place of shelter. At this time a kindly Christian gentleman, a business man, asked the Missionaries to become his guests, and throughout the fearful days which followed he never ceased, day and night, to do all that he could to make them as safe and comfortable as was possible under such conditions. He also took all the Chinese Christians to the shelter of his warehouses and fed them and cared for them during the bombardment, and when relief came, and they could safely return to the mission courtyards, he gave the Missionaries large quantities of rice and flour to help them over the hard days that followed.

During those terrible days when the guns sent shot and shell thick and fast into our midst, he was untiring in his devotion to these poor people who had lost all for Christ's sake. Day by day he passed in and out among them with words of cheer and comfort, directing them in their work, protecting them from the kicks and blows of brutal men, often putting his own hand to their heavy burdens. Every afternoon at 4 o'clock he saw that all the old ladies had their cheering cup of tea and that the little, suffering babies had hot milk to drink. How surely the blessing that Jesus promised to those who "did it unto the least of these" will be his!

Then, too, you must know of the brave young man who took the news of our distress to the military authorities at Taku, sixty miles away. His name was Jim Watts, and he was the son of a Taku pilot and had known the road to the river mouth from boyhood. Mounted on a swift Cossack pony with another pony in lead, and with three strong, mounted Cossacks as his guard, he left us one dark night. Many times he was turned from his course by his pursuers. His pony was shot dead under him, and the saddle had to be changed to the other pony under heavy fire. But after a perilous ride of twelve hours, he reached Taku and a relief force started out to help us.

And now, above all else, I want you to know how bravely the Chinese Christians worked for our safety as well as their own, during those awful days. The foreign settlements in Tientsin lie along the bank of the Pei Ho, or North River. The Chinese enemy entrenched themselves on the opposite bank and poured showers of bullets in upon us. The whole river front was unsafe, and our men had no shelter from which to shoot back. In one night our Chinese Christians raised a barricade of camel's wool, two miles long and two bales high, all along the river front. After that they barricaded all the streets leading out into the open plain back of us, and made the whole place comparatively safe from any sudden rush of the enemy. They hauled guns and ammunition and food for the brave men who were defending us, and they did all this under heavy fire of shells and bullets, and did it bravely, like men who were not afraid to die.

The Christian women and girls sat in the hot sun in the courtyard, and picked camel's wool, soft and clean, and this we made into pillows for the sick and wounded. They, too, did their work calmly and bravely, while the horrid whizzing shells passed them by and bullets dropped at their feet.

Dear children, if ever you hear older and wiser (?) people say that the pennies and dollars and Missionaries we have sent to China have done no good, that they have not helped to make the Chinese people better, will you not tell them you know better than that? Ask them to compare the terrible, fiendish work of the Empress Dowager and her wicked Boxers with the bravery and good deeds and sufferings of these 500 native Christians in Tientsin.—Miranda Coucher of Medford, Mass., formerly Tsun Hua, China, in "Children's Friend."

The Captain's Vow.

I was traveling, many years ago, in a stage coach. One of the passengers, a sea captain, told how in a dreadful storm his vessel had been wrecked, and every soul on board except himself and one or two sailors, had been lost. He had saved his life by holding unto a plank, and was at the mercy of the waves for a considerable time. The company pitied the unfortunate captain, who was returning home to his family destitute; but they wondered that a man telling of an escape almost miraculous should end almost every sentence with an oath.

When the coach stopped to change horses, one of the passengers proposed to the captain to walk with him, and let the coach overtake them. As they walked the gentleman said:

"Did I understand you last night that you had lost your ship?"

"Yes."

"That all your crew were drowned except yourself and one or two sailors?"

"Yes."

"That you saved your life on a plank?"

"Yes."

"Forgive me, then, for asking you one question more: When on that plank did you not vow to God that if he would spare you, you would lead a very different kind of life?"

"None of your business!" said the captain angrily.

The coach by this time came up, and they got up outside. The day passed on without anything occuring to break the journey, and toward evening, as the coach was entering the town, the captain excused himself from joining the rest of the passengers at supper, as he had no money. The gentleman took frrom his pocket a handsome sum, and offered it to him.

"No," said the captain, "I am poor, yet I am no beggar."

"But," replied the gentleman, "I do not give it to you as a beggar, but as to an unfortunate brother."

There was kindness in the gentleman's manner which could not be mistaken. The captain could not refuse the gift, but he took it as if he was half ashamed of accepting a benefit.

The captain went home with a heavy heart, while the gentleman retired to rest thankful that he had helped a suffering brother.

He was surprised the next morning at daylight to hear some one rap at his door. He opened it and beheld the captain standing before him in tears. The captain took his hand, pressed it, and said:

"Sir, I have not slept a wink since I saw you. I was angry with you yesterday. I did, while on that plank, vow to God that I would live differently from what I ever had done, and by God's help from this time forward, I am determined to do so."

They pressed each other's hands, and parted, probably to meet no more in this world.

"When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools; pay that which thou hath vowed. Better it is that thou shouldst not vow, than that thou shouldest vow and not pay." (Eccl. 5:4, 5.)—Selected.

A Manly Boy.

It was a crowded railway station, and a raw December day. Every few minutes the street cars emptied their loads at the door, and gusts of cold wind came in with the crowd. All hurried as they entered. All were laden with bag, basket, box, or bundle. Shivering groups stood about the great round stove in the center of the room. A small boy called "Tillygram and broken needle," which last meant the "Brooklyn Eagle." Another boy shouted, "Cough candy and lozenges, five cents a paper."

Every five minutes a stream of people flowed out through a door, near which a young man stood and yelled, "Rapid transit for East New York!"

The gate was kept open but a moment, and closed again when enough persons had passed through to fill the two cars upon each train. Those so unfortunate as to be farthest from the door must wait until next time. Among those unfortunate ones was an old Swedish woman, in the heavy shoes and short frock of her native Northland. She had heavy bundles, and, though she had a place so near the door that many pushed against her, could not seem to get out. Her burden was too heavy for her to hold as she stood, and when the rush came and she seized one package from the floor by her side, she dropped the other, and, in trying to get it, some one crowded and pushed her aside. The bundle was in the way; an impatient foot kicked it beyond her reach, and before she could recover it again the door was shut. The kind old face looked pitifully troubled.

Suddenly, as she bowed her old gray head to lift the abused bundle from the floor, a bright, boyish face came between her and her treasure, and a pair of strong young hands lifted it to her arms. Surprise and delight struggled in the old, wrinkled countenance, and a loud laugh came from two boys whose faces were pressed against the window outside the gate.

"See there, Harry; see Fred, that's what he dashed back for!"

"No; you don't say so? I thought he went for peanuts.'"

"No, not for peanuts or popcorn, but to pick up an old woman's bundle. Isn't he a goose?"

"Yes; what business has she to be right in the way with her budgets? I gave it a good kick."

"Here comes the train. Shall we wait for him, Harry?" And they pounded the window, and motioned for Fred to come out.

But he shook his head, and nodded toward the little old woman at his side. He had her bundles, and her face had lost its anxious look, and was as placid as the round face of a holiday Dutch doll.

"Come along, Fred. Come along! You'll be left again."

"Never mind, boys; off with you; I'm going to see her through."

And they went. And Harry repeated to Dick, as they seated themselves in the train, "Isn't he a goose?"

"No," was the indignant answer; "he's a man, and I know another fellow who's a goose, and that's me, and Fred makes me ashamed of myself."

"Pooh, you didn't mean anything. You only gave it a push."

"I know it; but I feel as mean as if Fred had caught me picking her pocket.'|'

The train whirled away. The next one came. "Rapid transit for East New York; all aboard!" shouted the man at the door.

The gate was open. There was another rush. In the crowd was an old Swedish woman, but by her side was Fred Monroe. He carried the heavy burden; he put his lithe young figure between her and the press. With the same air he would have shown to his own mother, he "saw her through." And when the gate shut I turned to my book with grateful warmth at my heart that, amid much that is rude, chivalry still lives as the crowning charm of a manly boy.—Silver Cross.

The Saloons are Open Again.

In one of the old cities of Massachusetts, where no license has ruled for two years, at an election license was carried. The effects were disastrous. Take the following:

A little boy, when in a store, said:

"Well, the saloons are open again."

"Yes," answered the merchant, "and does it make any difference to you, my little man?"

"Well," said the boy hesitatingly, "we don't have so much to eat at our house when the saloons are open."—Evangelical Messenger.

The Company We Keep.

A Persian moralist, the fable has it, once took up in his hands a piece of scented clay, and said to it: "Oh, clay, whence hast thou thy perfume?"

And the clay said: "I was once a piece of common clay, but they laid me for a time in company with a rose, and I drank in its fragrance, and have now become scented clay."

I will know the company thou keepest by the fragrance thou hast. If thou hast lain in beds of spices, thou wilt smell of the myrrh and the spikenard and the aloes. I will not think thou hast been with Christ unless I can perceive thou savorest of him.—C. H. Spurgeon.

It is noticeable that Christ did not ask his enemies to take his words merely, as a witness that he was the Messiah. His opposers said: "If thou art the Christ, tell us plainly." He replied: "I told you, and ye believed not; the works that I do in my Father's name, these bear witness of me." It was not that Christ thought that his words were any less authentic than his works, as a witness of his being the sent of God, but he would have his enemies look at his works as a most tangible attestation of the divinity of his character and of the divinity of his mission. There could be no greater witness than this. His words and work perfectly match each other. Hence the power of such witnessing. Hence, also, the power of a Christian's witnessing, whose works completely harmonize with his words of testimony.

Church News.

Northern California.

San Francisco, Plymouth.—Plymouth church has lost a most honored member in the death of Wm. B. Sheppard. Mr. Sheppard was one of the charter members of Kenwood church. Since 1891 he has been a member of Plymouth church, always faithful and earnest in all his relations as such. His death occurred January 30th, from heart disease with complications, after an illness extending over more than two years.

Lincoln.—February 3d was Decision Day in the Sunday-school and Endeavor Societies, and twenty members of the Sunday-school and Junior Endeavor Society decided from that day on to be the Lord's and lead a Christian life, a very promising company of young people. There were no decisions manifest in the Senior Endeavor meeting, but the meeting was a good one and a profound interest pervaded all the exercises. The spiritual interest in all the branches of the work of the church is deepening. The attendance at the prayer-meeting has lately doubled and an increasing interest in Bible study is manifest.

Southern California.

Los Angeles, Central Avenue.—The first Sabbath in February was remarkable for the deep religious interest pervading the congregation. At the close of the morning service a large number, when opportunity was given, came forward and knelt around the platform as earnest seekers for the blessing of salvation.

Pasadena First.—Christian Endeavor Day was observed February 3d, as also a Decision Day for the young people and the Sabbath-school. The day was one long to be remembered. A considerable number of the young, about thirty in all at the two services, signified their definite purpose to live henceforth for the Lord Jesus Christ.

Pomona.—The annual statistics of Pilgrim church, Pomona, show the past year to have been one of unusual prosperity. The Christian Endeavor numbers 100; the Sunday-school, 385; while the church membership has now reached 425, forty-nine having been added during the year. The benevolences of the church, by far the largest in its history, were $4,898, exceeding the current expense by about $2,000. Dr. L. H. Frary is in the thirteenth year of his pastorate.

Hyde Park.—The dedicatory services of the new church were held Sunday, February 10th, at 3 p. m. This church was erected by Capt. and Mrs. F. B. Clark in memory of their daughter, Cora H. Clark. It is a very tasteful structure and cost about $3,000. It is built with accommodation for more hearers than are now within its legitimate field, in confident expectation that in the growth of Los Angeles toward the sea this place will, not many years hence, be much more densely populated. The dedicatory service was also a memorial service. Rev. W. A. Lamb preached the sermon and Rev. J. T. Ford led in the dedicatory prayer.

San Diego First.—The annual meeting was held February 6th. It has become a custom of the church to make this meeting a social as well as business occasion, and about two hundred of the members sat down together to a bountiful supper, provided by the ladies; others were detained at home by the threatening weather. In fact, it did pour merrily while social and business were in progress, but that did not damp the enthusiasm of the evening. This meeting closed the fourteenth year of the life of the church, and the seventh of the pastorate of Dr. Norton. In his report the pastor reviewed somewhat the preceding years, during which he has seen the inception and completion of the move from temporary shelter on rented ground to the beautiful edifice the church now occupies and in which the people rejoice; during which, also, he has had the privilege of welcoming 235 persons to the fellowship of the church. The treasurer reported the finances of the church well in hand, with resources for the payment of the year's budget. Reports from the various officers and organizations of the church were full of encouragement, showing all to be in excellent condition. The Sunday-school cares for double the number of young people connected with the families of the church. A Boys' Brigade has done splendid work in bringing boys into the Sunday-school. A Mission Club among the younger people studies the lives of missionaries and supports a boy in India. The review of the evening showed the church to be finely organized and equipped for work. An excellent corps of officers was elected for the ensuing year.

Oregon.

Portland, Sunnyside.—The annual rally and roll-call was well attended. After the meeting had been formally opened with prayer by the pastor, Rev. J. J. Staub, who by unanimous re-election enters upon his tenth year of service with this church, the roll was called and each member present responded with a verse of Scripture. The various offices of the church were then filled by election. The organization now moves forward with a corps of officers both competent and energetic. A most inspiring feature of the program was the reading of reports by the secretaries and treasurers of the various departments in the church. The most sanguine expectations fell short of the actual achievements, and even the best results of the previous year were outdistanced in the report of 1900. Not a department but what enjoyed marked progress during the year. There was an increase in the membership of all branches and a decided growth in their financial strength. The missionary interests of the church have broken past records and the report showed remembrance of all the national societies, besides paying attention to numerous calls for aid nearer home. Many valuable missionary boxes were sent out into the needy districts of Oregon. The Ladies' Aid Society has proven itself more than true to its purpose and has contributed largely to the success of the church. The Sunday-school and the Young People's Society of Christian Endeavor offered reports which were listened to with delight and were acknowledged to be among the happiest phases of the work. No obligations incurred during the year had to be carried over into 1901, having been promptly met at the end of each month. The church at large never enjoyed greater strength, and never had better reasons for entering the future with hopefulness than it does on the threshold of this year.

Notes and Personals.

Rev. Samuel Slocombe will read a paper at the Ministers' Meeting next Monday.

Rev. C. R. Brown is giving another course of lectures at Stanford, on Christian Ethics.

The church at Sebastopol worships now in its new building, which is said by the local paper to be a very neat one.

Rev. L. J. Garver has resigned the pastorate at Haywards. His resignation was sent from the East, where he has been for several months.

Rev. George B. Hatch of Berkeley occupied the pulpit of the Market Street church of Oakland Sunday morning. Prof. F. H. Foster took his place at Berkeley.

Miss Lucy M. Fay of Lowell, Massachusetts, for some years a resident of San Francisco and President of the Woman's Board of Missions for the Pacific, is visiting friends about the bay.

Rev. M. Angelo Dougherty occupied the pulpit of the First Presbyterian church of Oakland last Sunday. The Rev. Dr. E. E. Baker has been called to the pastorate of this church at a salary of $5,000.

The church at Rocklin has passed resolutions expressing regret because of the resignation of Rev. W. C. Day as pastor. Mr. Day is commended to the churches as "a conscientious, faithful and efficient worker."

Los Angeles papers chronicle the death of Rev. H. G. Smead, until recently pastor of the Congregational churches at Eagle Rock and La Canada. His home was in Pasadena, where he had resided for five years.

The ladies of Park Congregational church of San Francisco will give a New England dinner in the church parlors, Friday, February 15th, at 6:30 p. m., at 25 cents a plate. The proceeds will go toward the church debt.

At the meeting of the Congregational Club to be held Monday evening at the California hotel the Rev. C. A. Dickinson, acting pastor at Sacramento, will speak on the subject, "The Institutional Church: What Is It?"

Two Chinamen who are graduates from the Imperial University at Shanghai, China, are now students in Pomona College at Claremont. Their names are Chang and Hu. It is said that they were sent to Pomona by the Chinese government, at the suggestion of a brother of President Ferguson, who is president of the University at Shanghai.

Rev. Charles E. Chase closed his pastorate at Etna last Sunday, and expects to begin his work at Reno, Nevada, next Sunday. Mr. Chase has had charge of the church at Etna for two years and three months, and leaves it in an excellent condition. Just before his departure from Etna the members of the church and other friends presented him a gold watch.

Friends of The Pacific will confer a favor by watching the date on the labels of the papers received by them and by remitting subscription promptly. Every one who does this without waiting for a statement makes it easier for us to make the business a success. And not only the business a success, but the paper a success, for as things go generally the editor has to give far more time to the business matters than any editor who is ambitious to get out a good paper can do willingly. These things ought not so to be.

Mr. G. W. Dickie, Manager of the Union Iron Works, gave a delightful paper at the last meeting of the ministers of San Francisco and vicinity. It was concerning changes in the religious life of Scotland. Thirty-one years ago Mr. Dickie came from that country. Last year it was his privilege to visit the old home places. The paper that was thus made possible is worthy far wider circulation than it had in the Ministers' Meeting, and it will be published next week in The Pacific.

Rev. H. L. Hopkins of Paoli, Kansas, was in the city this week en route to his home and work in Kansas. He was not alone, but had with him his newly-made wife, formerly Miss Brownell of Albany, Oregon. Mr. Hopkins will be remembered as a student for one year at Pacific Theological Seminary. After finishing his studies in an Eastern seminary he had charge for a time of the Congregational churches at Wardner and Wallace, Idaho.

Inland Empire Letter.

By Iorwerth.

Rev. George R. Wallace preached his first annual sermon as pastor of the Westminster church, Spokane, last Sunday morning. It has been a prosperous year in every respect. The Doctor also recognized the twentieth anniversary of the organization of the Y. P. S. C. E. In the evening a sacred musical service was held, at which instrumental, vocal and orchestral selections were given. The subject of the address was "The Wrecks of Society." The evening service at the First Presbyterian church, Spokane, was made commemorative of the twentieth anniversary of the Endeavor Society. Several excellent addresses were delivered. Mr. H. J. Fries made a mistake in his statement that the first Christian Endeavor Society organized in the state of Washington was in the First Presbyterian church, Tacoma, in 1886. Rev. F. V. Hoyt organized a Christian Endeavor Society in the Congregational church, Cheney, in 1884, and Rev. T. W. Walker in Plymouth church, Colfax, soon after that.

The twentieth anniversary of the organization of the Christian Endeavor Society was celebrated at Wardner, Idaho on Sunday evening. The exercise prepared by Dr. Clark was used, and the pastor, J. Edwards, delivered an address on "Christian Endeavor Organization As One of the Great Religious Movements of the Nineteenth Century."

The Rev. Clarence Ross Gale is making a favorable impression as pastor of the Second church, Spokane. In addition to preaching to his own congregation last Sunday morning and evening, on "The Man of Galilee" and "The Coming of the Kingdom," he talked in the Y. M. C. A. hall in the afternoon.

The Pilgrim church, Spokane, is struggling with the problem of enlarging the church edifice. They will make a tremendous effort to secure about $1,500 to enlarge and make more attractive the present building, which has been greatly needed for some time. On the retirement of Mrs. J. Edwards from the presidency of the Ladies' Aid Society of the church, which position she filled for eight years, she received an expression of appreciation in the shape of a beautiful silver chafing dish.

Woodcock Academy, Ahtanum, opened its winter term with increased attendance. Reliable authorities testify that it never was, on the whole, doing as good work as at present. Rev. P. B. Jackson of North Yakima delivered a lecture at the Academy recently on "The Progress of the Nineteenth Century." A recent number of the "Western Home Journal," published at Spokane, contained an illustrated article on this institution, written by the principal, Miss Rosine M. Edwards.

The last Monday in January was the Home Missionary Day of the Hillyard church, and the collection amounted to $12. A novel and profitable entertainment was held at the Pleasant Prairie church recently. It was a Scriptural declamatary competition. Miss Isabel Webster took the first prize and Mr. Geo. Ellis the second. This church has selected a committee to select a suitable new hymn book, $40 being on nand for that purpose, the treasurer, E. E. Palmer, having given $20 of it.

The annual meetings of both the Hillyard and Pleasant Prairie churches were held in January, and all the reports give evidence of progress in all departments of church work. The financial report of the Hillyard church showed that $425 had been expended on the improvement of the property. Fourteen were added to the church, five by letter and nine on confession of faith. The Christian Endeavor Society more than doubled its membership, and the Sunday-school nearly so, reaching an enrolment of 130. The Junior Society made whole-

some progress, also. The Ladies' Aid Society has a membership of 40 and contributed $240 towards the support of the church during the year. The pastor's salary was paid up to date. Pastor Krause and his wife are doing excellent work, and the spicy church paper, "The News," is gaining in favor month by month.

Oregon Letter.

By George H. Himes.

A most pitiful case of want, almost at the verge of sheer destitution, in conection with the family of an aged minister, came to my knowledge yesterday, and strongly emphasises the necessity for a more hearty and general support of a ministerial relief society. Fortunately, the case is one in which our own denomination is not specially interested, except so far as it has a general interest in creating or arousing public opinion in all churches to the point of providing adequate support for those who have faithfully served as gospel ministers and have had all means of support in the closing years of their lives swept away in one way or another.

The minister in mind has faithfully served his church for more than sixty years, fifty-one of which have been in this State and in Washington. From early manhood —in fact, in all his years among his brethren here—he has stood high in the counsels of his denomination and been an important factor in the progress of its work. By rigid economy during his long years of service a sum sufficient to secure himself and those dependent upon him from want had been saved, and a few years ago this was invested in lands adjacent to an educational institution fostered by his denomination, with the expectation that it would be reasonably profitable. The managers of the enterprise were unwise in many respects, making promises far in excess of their ability to perform, and as a result the institution did not prosper as was expected, and finally the time came when it had to close its doors and go out of business. This minister, with many others in different parts of the State, saw the earnings of a lifetime disappear like a frost before a morning sun, without any recourse whatever. He is now past eighty and unable to do active service. In addition, his wife is a semi-invalid, and a daughter completely so, through spinal complaint; hence no one in the family can earn anything at all. A few old-time friends, incidentally learning of the unfortunate conditions existing, came to the rescue and have so far made necessary provision for the support of the minister and his invalid wife and daughter.

Rev. J. M. Dick, pastor of the Elliott Prairie church, six miles east of Hubbard, began a series of special meetings last week which will be continued for about ten days. Rev. Daniel Staver is assisting him.

Two new members were received in the Mississippi Avenue church, Portland, at the last communion. Both united on profession of faith.

All the friends of Deacon A. S. Frank, and their name is legion, will rejoice to know that he is daily improving in health, and will be able to attend to his customary round of duties in a short time.

The Central church, Salem, Rev. T. H. Henderson, pastor, received six members since January 1st, three on profession of faith and three by letter. Last Sunday Mr. Henderson preached in the First church, as Dr. Kantner was absent to preach the baccalaureate sermon before the State Normal School at Monmouth.

The work of the Y. M. C. A. in Salem has been dragging for several months, owing to difficulty in securing suitable rooms for its needs. As a last resort a plan was devised whereby a lot and a suitable building could be erected for $10,000, and steps were at once taken to raise that amount, no subscription being binding until $7,500 in pledges were secured. This effort is being vigorously pushed and the desired point is now in sight, $5,560 having been already obtained.

Salem, February 10, 1901.

Book Notices.

"The Man and His Message"—addresses by Henry M. Booth, D.D., LL.D., delivered before the students and alumni of the Auburn Theological Seminary, New York. Revells. Price, 75 cents. Too long this little book has remained unnoticed in these columns. It is one which we could wish might be in the hands of every minister especially every young minister and theological student in the land. It is not pretentions in its themes or in its style, though both are admirable. It deals with the vital matters of the Christian ministry; it brings to bear upon them the forces of a richly endowed mind, trained not only in the best of earthly science and literature, but above all in the school of Christ; and it utters them in words that breathe and burn with the fervor of Christian love. No one, it would seem, can read these wise and sympathetic addresses without receiving from them a fresh inspiration to Christian life and service. We append a list of these themes: "The Man for the Message," "Power from on High," "Ambassadors on Behalf of Christ," "Jesus Christ and Him Crucified," "The Mind of Christ," "Watching for Souls," "Stewards of the Myterious God," "Lux Vitae." By S. M. Vernon, D.D. Eaton & Mains. Price, $1.50. It presents the picture of a life of piety and usefulness. It carries the hero, John Paulus, from his birth in a village of the great Mississippi Valley, through his course of education and his varied experiences as a Methodist minister. Most ministers who may read the book probably "know how it is themselves."

The February number of The American Boy is its Washington's Birthday number. Its front page tells of Washington's ancestry and boyhood, and gives the famous story of the cherry tree. Under the title, "A Boy in the United States Congress,' the writer, who was once a page in the House of Representatives, gives an illustrated account of his visit when a boy to Mount Vernon, the home of Washington. Under "Turning Points in a Boy's Life,' the editor writes on "Quitting School." Other articles are: "Madame Modjeska as the Boys' Friend"; "Edgar Alen Poe and His Birthplace"; "Boys and Housework"; "An Incident in the Life of General Washington"; "February in American History." Under the head of "What Boys Are Doing," are a number of interesting items, prominent among which is a description of a locomotive built by two boys, and a model of a lake steamboat cut out with a penknife by a boy. $1 a year. Sprague Publishing Co., Detroit, Mich.

The March number of The Delineator is admirably suited to the various needs of every woman. There is something in it of a practical character for every woman who has household cares or who wishes to understand the tendency in modern styles. One of the most valuable articles is on "The Servants We Do Not Keep," by Prof. Ellen H. Richards of the Massachusetts Institute of Technology. This is a subject that should interest every woman who has troubles with the domestic problem.

Leading articles in the Misisonary Review for February are 'New Hebrides Christians," by John G. Paton; "The Anti-Foreign Crusade in China," by Griffith John; "The Influence of Foreign Missions on the Spiritual Life of the Church"; "Khama, the Christian African Chief," and "The Arabs of Arabia." Published by Funk & Wagnalls, New York.

ROYAL BAKING POWDER
ABSOLUTELY PURE
Makes the food more delicious and wholesome
ROYAL BAKING POWDER CO., NEW YORK.

LET US LIVE OUR PROFESSION

A "KANSAS GIRL."

The world walks by sight. It cannot understand what "walking by faith" means. It judges the unseen God by his earthly followers.

Suppose a commercial traveler, representing a wholesale grocery firm, were to adulterate his samples, water his vinegar, sand his sugar, put gravel in his currants, etc. He would find no customers. It would not help him any to assert that the wholesale stock was better than his samples. His employer's stock would be judged by what he showed.

We as Christians are traveling for God. We are doing business for him, representing him before men, and the world looks upon our lives as samples of what God is, and what he can do.

We say "Christianity is a life." The world says, "What life?" We answer, "Christ's." "But," says the world, "we don't know what that means; show us." And, unless we can point to the helpful life of some living Christian, we are dumb before the world's scoff.

If we exemplify the fruit of the Spirit by holy tempers, meekness, kindness, patience, purity, and truth, and keep ourselves unspotted from the world, it will not take much persuasion to cause the unconverted to love Christ.

WHY THE BLESSING DOES NOT COME.

Many long for a blessing from God that they are sure they need, and that they think they are ready for. They pray often and earnestly for this blessing, and perhaps they wonder that it does not come. Yet in many such a case God is ready to give that very blessing, if only the praying one would be ready to take it from him. It may be a blessing that requires the outreaching of empty hands, and the hands of the praying one are now full of trifles or treasures that are held on to as if they were more than any gift God could bestow. They may be gifts that can come in only through an open door, yet the praying one stands against that door closed fast, and will not move. Are we ready to receive the gifts that we ask from God? Are we in the necessary position and attitude for the acceptance? Is God unready to give, or are we unready to receive?—"S. S. Times."

"No man is perfectly fitted for divine companionship, so far as human eye can see, but God chooses those who are least disqualified for it. Many a man called of God to active Christian work would not be acceptable to men if they were to know as much about him as God knows. And because the judgment of men is ungenerous and short-sighted, God covers the sins of his co-workers as it pleases him, and, himself forgetting their sins, leads them into a new life, and into power and honor. This is not man's way. Well it is for man that it is God's way."

A SECOND PLACE.

Anything which makes religion its second object makes religion no object. God will put up with a great many things in the human heart, but there is one thing he will not put up with in it—a second place. He who offers God a second place offers him no place.—Ruskin.

Blinding Headaches

"For two years I endured the tortures of nervousness, headache, muscular weakness and loss of appetite. My weight was only 76 pounds, while I had weighed over 100 pounds. I was subject to severe headaches, mostly in the morning, and at times I was so dizzy that I could scarcely distinguish one object from another.

"I spent a great deal of money experimenting with different physicians, but none of them gave me any relief. Last winter I got so much worse that I was obliged to go to a hospital for treatment, and after six weeks of care and skilful attention I was but little, if any, better. After leaving the hospital I began to take Dr. Williams' Pink Pills for Pale People upon the recommendation of a friend who had been benefited by them, and they have done more good than all the doctors combined.

"I had only taken a few doses when I began to feel better and within one week had gained three pounds. I could enjoy my breakfast, which was something I had not been able to do for a long time.

"I have so much confidence in Dr. Williams' Pink Pills for Pale People that I recommend them whenever an opportunity presents itself, and all those who have used them speak very highly of them."

(Signed) MRS. DELIA WILLIS,
143 Crescent Street,
Brockton,
Mass.

Dr. Williams Pink Pills for Pale People

Are sold in boxes (never in loose bulk) at 50 cents a box, or six boxes for $2.50, and may be had of all druggists, or direct, by mail from DR. WILLIAMS MEDICINE CO., Schenectady, N. Y.

Sympathy may help a wounded heart but it won't heal a wounded limb.

That fact is so obvious that you wonder why any one can offer "sympathy" as the chief feature of treatment for the delicate diseases of women. Yet women are invited to "write to a woman who can sympathize with woman," and the theme of their correspondence is to be the delicate, difficult and dangerous diseases which undermine a woman's health and strength. It is true that such offers are combined with an offer of "medical advice." But medical advice can only be given by a competent physician, and no mention is made in such offers of a physician's or doctor's advice. It is not offered because it cannot be given. The offer is not being made by a qualified physician.

The offer of free consultation by letter, made to ailing women by Doctor R. V. Pierce, has behind it a physician's ability. Dr. Pierce is consulting physician of the Invalids' Hotel and Surgical Institute, Buffalo, N. Y. Associated with Dr. Pierce is a staff of nearly a score of physicians, each man a specialist. In a practice of over thirty years Dr. Pierce and his staff have treated successfully more than half a million women, who have been cured of debilitating drains, inflammations, ulcerations and female troubles. The age, experience and skill of Dr. Pierce give him a supreme advantage in his chosen field of diseases of women.

You can write to Dr. Pierce without fear and without fee. Every letter is read privately and answered confidentially, the answer being sent in a plain envelope, without any printing upon it.

Dr. Pierce's Common Sense Medical Adviser, sent free on receipt of stamps to cover expense of mailing only. Send 21 one-cent stamps for the edition in paper cover, or 31 stamps for cloth bound. Address Dr. R. V. Pierce, Buffalo, N. Y.

Samuel Foster
Arthur J. Foster
Morris Marcus
Fred H. Hersey
Lyman D. Foster

S. FOSTER & CO.
Wholesale Grocers

Exporters of American Products.
SOLE AGENTS.

TOP-O-CAN BUTTER
(Gold Medal, Paris, 1900)
DIAMOND BRAND.
YOUNG AMERICA CHEESE.
26-28 CALIFORNIA ST.,
San Francisco.

REASONS FOR LEAN CHRISTIANS

They own Bibles, and feed on newspapers.

They sing about peace, but do not surrender to get it.

They pray that the kingdom of heaven may come, but block the way by worldly living.

They listen to sermons on unselfishness, but pamper themselves in food and dress.

They wear crosses, but shrink from bearing them.

They praise God with their lips, but declare the things he did to be wholly impractical now.

Jesus compared the Word to a seed. There is in every seed a life principle which even the wisest man cannot understand. We none of us knows why it sprouts and grows. It has a power which we cannot measure. So with God's Word. It has a power which we cannot understand. When we read it it affects us differently from the reading of other books. It works wonderous transformation in human lives. It seems to have in itself a life principle.

"It requires pluck to be patient." Perhaps you don't believe this, but just try it the next time a tedious task is before you, or a wearisome pain is to be borne. Patience isn't a tame, colorless virtue. It is born of courage and will power. There is a pluck to bear as fine as any pluck to do.

If You are Tired

Use Horsford's Acid Phosphate.

DR. M. H. HENRY, New York, says: "When completely tired out by prolonged wakefulness and overwork, it is of the greatest value to me."

YOU would like the lamp-chimneys that do not amuse themselves by popping at inconvenient times, wouldn't you?

A chimney ought not to break any more than a tumbler. A tumbler breaks when it tumbles.

Macbeth's "pearl top" and "pearl glass"—they don't break from heat, not one in a hundred; a chimney lasts for years sometimes.

Our "Index" describes *all* lamps and their *proper* chimneys. With it you can always order the right size and shape of chimney for any lamp. We mail it FREE to any one who writes for it.

Address MACBETH, Pittsburgh, Pa.

STOMACH TROUBLE?

You need not suffer from it another day.

Quick Relief Stomach Tablets QRU

Immediate Relief. No Dieting. Speedy Cure

50c at Druggist, or by mail prepaid.

CALVIN ESTERLY, Proprietor, 420 Parrott Bldg., San Francisco. Trial Package Free.

CHAS. H. JACOB & CO.
Funeral Directors & Embalmers
318 Mason Street
Bet. Geary and O'Farrell
Telephone Main 5213 *San Francisco*

Always Fresh.
Always the Best.

FERRY'S SEEDS

are sold everywhere.
1901 Seed Annual free.
D. M. FERRY & CO., DETROIT, MICH.

OPEN ALL NIGHT. F. L. TURPIN, Proprietor. Telephone MAIN 1535

ROYAL HOUSE

126 Ellis St.,
Near Y. M. C. A., San Francisco, Cal.
Between POWELL AND MASON STREETS.

Rooms to Let
BY THE
DAY, WEEK, or MONTH.

ELEVATOR AND OFFICE ON GROUND FLOOR.

New fire-proof brick building, metallic fire escapes front and rear. Every room new and furnished complete with spring beds and hair mattresses. First-class reading room and ladies parlor. All the daily papers. Rooms, per night, 35c. to $1.50; per week, $2 to $9; per month, $8 to $30.

LADIES' PARLOR.

All Market Street Cars run within one block of the House. Ellis Street Cars pass the door